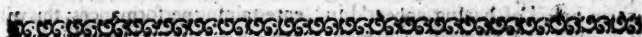




THE

Magazine of Magazines.

APRIL, 1751.



The Robin-Hood Society censured.



OUR select company of friends were now assembled at Mr. WATCH-TIDES, who entertained them with many pleasing tales of the excellent age of his several wines, and the countries and climates which produc'd them. He deviated often into long harangues on the voyages he himself had made, and the wonders he had met with; little inferior, many of them, to those of Sir John Mandeville, and concluded all with an encomium on Trade, and strenuous arguments against the naturalization bill. When he thought proper to have done, "For my part, says HILARIO, I am sick to death of that subject: I have heard so much; good and bad, that the very name of *Naturalization* is discord to me." I suppose, cried POLI-TIAN, the tongue-doughty combatants at the *Robin-Hood* have

made you sick of that affair, for you told me you was there last Monday. "For the first and last time, replied he, such a medley sure never got together before! But, let me give honour where due, the chairman is indeed a sensible man, of a clear head and sound judgment; yet, from the want of a knowledge in languages, his good sense is generally so meanly clad as to lose the greatest part of its excellence. For the rest of the speakers, never sure were such a set, of half-French, half-Irish, half-Scotch, half-English speakers upon earth: men, who at random throw out crude nonsense on every subject that arises; without order and without judgment: and some there are in that class who glory in being impious! who, when religion is the topic (as it is the general one) triumph in uttering the most disrespectful and invidious things of our holy faith, O

and religion, and placing many parts of it in the most idle and ridiculous point of view. I have been shock'd at hearing them. The design has certainly its uses, and cou'd it be kept within the bounds of decency, might be of much service: but alas! it now tends only to raise scruples in weak minds: for the force of an objection is often clearly perceived, while the justness of the answer is not so palpable to infirm understandings: it serves greatly to augment the vanity of those who frequent the place and speak there, making them proud of having appear'd in so public and ostentatious a manner, a thing disadvantageous to tradesmen (of the greater part of which the society is composed) who have no need of being able to speak in public, and who should by all means avoid a vain and affected behaviour." I find then HILARIO said POLITIAN you are no friend to *Robin-Hood*: but 'tis no matter, the thing is too trifling to engross our notice.

You have heard me, gentlemen, frequently speak of my friend *Acrio*, a man of a lively fancy, good genius, and sprightly natural parts, but of a temper most uncommonly wavering, and unsettled in his studies; he is ever deeply employed and hard at work; but go in to him when you will, you constantly find him on some new scheme; every day produces a new thought, that immediately is put in execution, but e'er it is scarce begun another succeeds, the former is cast off, the latter takes place, another rises, the last is banished, and so in continual round, he is engaged in the greatest hurry, and never

does any thing at all, in the strictest sense of the words *strenuus*: would he stick close to any scheme he wou'd shine, but that can never be expected; and unless his judgment is by some means rendered more solid, he who was formed to shine in the literary world, will die away like his undigested schemes, and live a life of perpetual bustle, to depart in silent obscurity. You must know our epistles are a kind of magazine to each other, as we convey many articles of occurrence down to each other, like those useful and entertaining performances; this will explain the beginning of his letter, which he sent me on *Friday*, his usual day being *Saturday*: so much for comment, now take the rest precisely as it is—

DEAR POLITIAN,

AS our magazine has frequently been published a day or two after the expected time; to shew our readiness in obliging our subscribers, we now publish it a day before, notwithstanding we have not had a receipt of you for the last number, but imagining our correspondent's stock was then low, or that he had not an opportunity of making the usual remittances, we give in our numbers as usual. Thus far by way of advertisement, which may very properly lead us to consider advertisements in general, as it is an art or science, well worth the consideration of the learned world, and therefore we shall regard it merely, in the literary way, or as it relates to the works of the learned; that this is not a trifling speculation will appear, if we reflect that

that it requires more wit and sagacity to draw up an advertisement, to give a plausible title to a book, and to chuse a proper motto, than to write the book itself. The world is pestered with so many clamorous petitioners with, "hear me, hear me, read me," &c. that it is necessary to be a master of a great deal of art and circumspection to draw in charitable folks, or to speak more intelligibly, to draw money out of their pockets. Authors therefore may be compared to common mendicants, and I will venture to say, that in the space of one week, 'tis difficult to determine, whether if one walks from *Ludgate* to *Charing-Cross*, one shall meet with more beggars in the streets, or in booksellers shop windows—I have sometimes amused myself with this thought in my progress through *Fleet-Street*, and could not help comparing the several low arts of beggars, with the equally low arts of authors,—a beggar at one corner of the street shall make a long miserable harangue, and at the opposite shop, you shall see an author in as ragged a coat in a window, with as long a title page; both equally endeavour to excite your curiosity, to stay your attention, and to gain the poor author a dinner; step a little farther and you shall see a beggar with a most lamentable countenance, fixed up against a wall, and not opening his mouth; He regards you not, gentle passer, but 'tis only in hopes that you will regard him, and mov'd with dumb eloquence imagine the worst. Go on, and the next beggar you shall meet is an author, who scarce says a word—'Tis on-

ly, -----*The history of a foundling*-----*The adventures of Peregrine Pickle*-----*The Scribleriad*—He says no more; he thinks he has occasion to say no more; his appearance must move you, you must take home the *Foundling*—You must be civil to the stranger—and sure you must have a regard for the grandson of the *Dunciad*—The beggars in the streets, honest traveller, you will observe, carry passes and petitions in their hands sometimes, and at the bottom too there are some considerable names; so too in the petitions of some of those beggars that hang in the windows, peeping out like the *Ludgate* debtors, shalt thou observe at the bottom the great names of *Knapton*, *Miller*, *Dadley*—Well, my honest friend, let us no more regard the poor eager supplicants both within and without doors; come, let us go into the next coffee-house, and instead of beggars read of robbers; but here too you will find, that while the street-beggar is committed to *Newgate*, in the very next side the shop-beggar is picking your pocket; observe what a gang of thieves there are upon this paper, who are suffered to impose on the unthinking world, and to rob with impunity—Let us hear one of them, "Gentlemen I can only stay to inform you, that there will come out next week, an enquiry ushered into the world by the great *Millar*—Here comes an arch fellow, he is very sensible how much the public loves secret history—Gentlemen I have got the secret history of lady ———, I am much afraid it will be smuggled or pirated, therefore depend on't this

only is genuine, take it in time, whilst you may---here come a troop of thieves, who observing that *nouvelle taste* is in high vogue; have dress'd up a ----- parcel of dirty -----, given them all their allurements in their out-side; tack'd 'em in a blue gown, with a little red and white in their faces, and now they swarm all over the *Strand*, and bullies without number attend them. Many an honest country gentleman, and many a raw university boy falls a prey to them; they pick his pocket and debauch him from morning to night.---The most noted of these ----- are *Harriot Stuart*, *Fanny Hill*, *Charlotte Summers*, lady *Frail*, &c. &c. But here comes an execrable crew, marching along and bidding defiance to every body, and with such *Magazines* as must quickly over-run the nation. There is *Jonathan Wild* alias *Urban*, with his brother *B-----*, have robbed for these twenty years; next advances one who aims at *universal* monarchy,---him follows one who is content with *British* empire; him another that lodges *travellers* for three pence---here's a *lady* for three pence more---a poetical entertainment for three pence more, and an *old woman* to put you to bed for t'other three pence.-----Here's an *university* rogue too, who robs once a month, (sophistry is come to a fine pass in our universities) here's another, like the ordinary of *Newgate*, gives you a *review* of the lives of all the robbers for the last month. Next comes a very honest gentleman call'd the *robber of robbers*, or a general receiver of stolen goods.---Such is the gang---*Jonathan Wild*

restores several lost goods, but how he came by them the Devil knows. The *universal* monarch is a rogue of modern date, and chiefly pilfers amongst country people; the *British* emperor (for every rogue assumes some grand name) is the most honest of any of 'em: the *travellers* lodgings are very sorry, the lady cursedly founde'd, and the *old woman* a crazy, prattling nonsensical beldame. The last sort of literary highwaymen go under the name of subscriptionists, or who raise a purse in the most genteel manner imaginable.-----Other highwaymen will run the risk of their lives for the meer hopes of getting a few pence, but these gentlemen have the happy art of borrowing money on receipts, which generally are of no sort of estimation: the public, however, think that they do a great kindness to a man by lending him half a crown to buy him a dinner, are pleased to see their names enroll'd amongst a list of charitably disposed persons, and do not altogether despair of having their pennyworth for their penny.

Such is the gang of literary beggars, rogues and highwaymen that swarm both in town and country.---The causes seem to be very nearly allied to those that justice *Fielding* recounts in his excellent enquiry, *The prevailing fondness for novelty, diversion, entertainment, the want of a proper employment for the poor*, &c.

When people cannot employ their hands, they will set their heads at work to do mischief; and while the taste of the nation is degenerated into such a longing appetite for amusements,

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it is but varnishing over the pills, and they are greedily caught at. There seems at first sight, perhaps, very little connection, or rather quite a distinction and contrariety between drunkenness and reading; but if we consider the thing duly, we shall find that drunkenness, if it be not the cause, will be the certain effect of this prodigious increase of pamphlets, for such a variety of books, like a variety of different liquors, must make people very befuddled; or else 'tis the being befuddled by ale or gin, that must make people vomit out such crude undigested stuff upon the populace.

In time, if the progress of magazines continues, I shall expect to see written on every country sign,

*Harkee my friend if you come here,
You may be trimm'd for a mug of
beer,
And read each magazine throughout
the year.*

Heretofore honest countrymen were content with hearing a sermon (which if you consider it in a collective sense is as good as a magazine of magazine) once a week; sometimes seeing the market-town journal, and debating on the politicks of the nation on a Sunday in the church-yard. But in this improved age, sermons are the most awkward things imaginable, and a bible the most unfashionable book in the world. Ma-

gazines will presently make a man a politician, a free-thinker; a moralist, a farmer, a physician, a poet and a philosopher.

The squire's daughter will talk to the parson of nothing else but the last new songs at *Vauxhall*, the plays that were acted at both houses, and the novels that were published last month; on the whole, it would not be unworthy the genius of a *Fielding* to draw up, *An enquiry into the causes of the late great increase of magazines and other pamphlets, occasional and periodical, with some proposals for remedying the growing evils.* In this capacity Mr. *Fielding* may act as an enquirer, as a justice, as a law-giver, and an executioner; for whoever is acquainted with his writings must confess, that there is no body so well acquainted with human nature, so capable of representing virtue in its own amiable dress, or vice in its native deformity, that has such a thorough insight into the causes and effects of things, is such a master of character, and so able to draw the picture of an author, and a reader of every kind.

Gentlemen, said *SALMANUT*, I have got a very rare piece of literature to shew you; an excellent translation of *Juvenal's* fine 10th satire: I'll read you part of it, if you'll give me leave, with Mr. *Dryden's* Translation of the same into *English*.

II ΤΑΝΤΟΘΕΝ ἐν γαίᾳ αἰνέσθ' ἀπ' ἡλίου
 Ἐξ ἵππου ἀναισθητοῦ ζῆνός παύσαι γὰρ ἐμύχλας
 Ὅσους ἀναισθητοῦ χερσὶν ἐκείνου τε δέγνων.
 Ζῶν γὰρ τοὶ γαῖης τὴν φεβήριδα, ἢ ποδάρκας
 ἢ τὴν σφαιροειδῆ δυνάμιν ἐκείνου εὐχρῶ,
 Πλάγιοι δὲ τὴν γαῖαν ἀπ' ἀποκρίσεως ἀρῶν;
 Δάμαρ' ἐκινεργετοῖς ὀλεσσοῖ δαμάσας αὐτοῖς
 Ζῶντες ἀπ' ἐμμετρίας ἀγορῆς τὴν αἰὲν ἐκβαλλόμενοι,
 Φαυδία μὴ λυγρόμεθα, μάχη τ' οὐ κολοσσίου
 Τὸς μὲν ἐκβαλλόμενοι ἐκείνου κρηνηλαδίας
 Ὀσσοῖς ἐκβαλλόμενοι τὴν γαῖαν ἐκείνου εὐχρῶ
 Χερσὶ δ' οὐ βραχέος, βίβης τε ἡρ' ὀφθαλμοῦ
 Ὅσους, ἀπὸ πλοῦτος γὰρ συγγαμία κηδὶ λυγρῶ
 Χέρματ' ἀπύνηται, αὐτὸς τὴν ὀφθαλμοῦ ἀλλοῦ
 Ὅσους ἐκβαλλόμενοι δύνανται μεγαλαλίας κρηνη
 Τῶν αὖτ' ἐκβαλλόμενοι γαῖης Νέκυντ' ἐν' ἀρχῇ
 Λεγόμενοι, μεγαλοκρηνηλαδίας τὴν γαῖαν ἐκείνου
 Ἐκβαλλόμενοι τὴν γαῖαν ἐκείνου ἐκείνου ἐκείνου
 Συγγαμία, οὐκ αἰσθητοῦ δ' ἐκ βαρύνει βίβης
 Καὶ δ' ὀφθαλμοῦ ἀποκρίσεως φέρεται βαρύνει ἀργυρίου
 Ὅσους ἀπαισθητοῦ ἀπὸ ἀρχαῖς ζῶντας δ' ὀφθαλμοῦ
 Αἰσθητοῦ ἀπαισθητοῦ ἀπὸ ἀρχαῖς ζῶντας δ' ὀφθαλμοῦ
 Νέκυντ' ἐκβαλλόμενοι γαῖης Νέκυντ' ἐκβαλλόμενοι
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 Νέκυντ' ἐκβαλλόμενοι γαῖης Νέκυντ' ἐκβαλλόμενοι
 Τὸς δ' ἐκ βαρύνει βίβης ἀπὸ ἀρχαῖς ζῶντας
 Ὀσσοῖς ἀπαισθητοῦ ἀπὸ ἀρχαῖς ζῶντας
 Αἰσθητοῦ ἀπαισθητοῦ ἀπὸ ἀρχαῖς ζῶντας
 Διότι, αὐτὸς ἀπὸ ἀρχαῖς ζῶντας
 Πυθίαν ἀπαισθητοῦ ἀπὸ ἀρχαῖς ζῶντας
 Φαῦμα δ' οὐκ αἰσθητοῦ ἀπὸ ἀρχαῖς ζῶντας

* Milo of Crotona; who for a trial of his strength, going to rend an oak, perished in the attempt: For his arms were caught in the trunk of it, and he was devoured by wild beasts.

LOOK round the habitable world, how few
Know their own good : or knowing it, pursue
How void of reason are, our hopes and fears !
What in the conduct of our life appears
So well design'd, so luckily begun,
But, when we have our wish, we wish undone !

Whole houses, of their whole desires possess;
Are often ruin'd, at their own request.
In wars, and peace, things hurtful we require,
When made obnoxious to our own desire.

With laurels some have fatally been crown'd;
Some, who the depths of eloquence have found,
In that unnavigable stream were drown'd.

The * brawny fool, who did his vigour boast,
In that presuming confidence was lost :
But more have been by avarice oppress'd,
And heaps of money crowded in the chest :
Unwieldy sums of wealth, which higher mount
Than files of marshall'd figures can account.

To which the stores of *Crasus*, in the scale,
Wou'd look like little dolphins, when they sail
In the vast shadow of the *British* whale.

For this, in *Nero's* arbitrary time,
When virtue was a guilt, and wealth a crime,
A troop of cut-throat guards were sent, to seize
The rich mens goods, and gut their palaces :
The mob, commission'd by the government,
Are seldom to an empty garret sent.

The fearful passenger, who travels late,
Charg'd with the carriage of a paltry plate,
Shakes at the moonshine shadow of a rust ;
And sees a read-coat rise from ev'ry bush :
The beggar sings, ev'n when he sees the place
Beset with thieves, and never mends his pace.

Of all the vows, the first and chief request
Of each, is to be richer than the rest :
And yet no doubts the poor man's draught control ;
He dreads no poison in his homely bowl.
Then fear the deadly drug, when gems divine
Enchase the cup, and sparkle in the wine.

Will you not now the pair of sages praise,
Who the same end pursu'd, by several ways ?
One pity'd, one contemn'd the woful times :
One laug'd at follies, one lamented crimes :
Laughter is easy ; but the wonder lies,
What store of brine supply'd the weeper's eyes.

Democritus

Στήθια κειμήλια μεγάλα· καὶ ἐκπαισίστοισιν
 Ἐκείλῳσι σέβω, καὶ πρὸς οἷσι δέτι δέσπο
 Βήματα καὶ τραχιά· περιπλοκῶν, ἀρματα, ῥαβδοί·
 Εἰ δ' αὖ ἐπ' ἵππεσσιν ἰδοὶ δ' ἵππων ἀλλοτρίων·
 Ἡμεῖς, ἰν' ἀνέροι, μεγάλα φρονέοντες παλαιῶν
 Φοινικῶν Διδό· ἰν' ἡλικίᾳ, βελαντινῶν
 Σάββατον ἐξ ἑμῶν φορέσῃ καὶ τέρψιν
 Λυλαίων, μεγάλα δαῖμα, τούτων τ' ἐφάρμογος
 Ὅσον τοι ἰκανὸν μὲν ἀνὴρ· ὅσον δ' αὖ καὶ
 Ἰδρῶν δακτύλῳ· ἔχει μὲν ὅτι πρὸς αἰσθητικῶν
 Ἡς ὑπερβολήν· ἀνέροισι δὲ μὲν ἐκείνῳ,
 Ἀνδράποδον δίφροις ἐκχέον· ἀνέροισι δὲ
 Αἶψον αὖ δῆς σκεπτεῖν κορυφῶν Φαινόν,
 Ἔσθῃ τ' αὐλατάς, ἴδῃν ποσειδῶν· ἑλάνῃ
 Τάξιν ἱπασσύνων· Ρῆμα τ' ἐπ' ἰσχυρῶν παῖδας,
 Οὓς ἱρᾶν καὶ φίλος· ἀκαλῶσι τὴν δῶρα· ἀνέροισι δὲ

Πάθος ὑπάλθῃσι τοῖς δὲ καὶ πρὸς ἀνδρὸς ἀφορμῇ
 Καλῶς αὖ σέβω· ἀνέροισι δὲ καὶ διδασκαλίᾳ
 Τὸς γὰρ περιπλοκῶν· οἷον τὰ καὶ ἀνδρὸς αἰσθητικῶν
 Ἀνέροισι, λυλαίων δ' ὅτι πρὸς αἰσθητικῶν
 Ἐυδαλίῳ βροτῶν· ἡμῶν βιότοιο φέρων
 Λόπῃ, ἥδη χαράς, πρὸς δὲ καὶ πρὸς ἀνέροισι
 Ἐκείλῳσι καθεσάτω, Τύχῃ δὲ ἀνέροισι
 Ἀρτῇ μὲν ὄρεσι, μίσον γ' ἐπ' ἀνέροισι

Τῶν αἰσθητικῶν· ὅτι ἰσχυρῶν πρὸς ἀνέροισι
 Ὡς αἰσθητικῶν· ὅτι ἰσχυρῶν πρὸς ἀνέροισι

Τὸς μὲν αἰσθητικῶν· ὅτι ἰσχυρῶν πρὸς ἀνέροισι
 Πάθος δὲ καὶ ἡμῶν βιότοιο φέρων
 Ἰσχυρῶν τὴν βίαν, πρὸς δὲ καὶ πρὸς ἀνέροισι
 Διδότις, πρὸς δὲ καὶ πρὸς ἀνέροισι
 Ρῆμα δ' ἡμῶν βιότοιο φέρων
 Φόνος ἰσχυρῶν, μίσον γ' ἐπ' ἀνέροισι

Then fear the deadly drug when some divine
 Knew the cure, and bask in the water
 If you not how the part of sage
 Was the same and part of the world
 One part of the world, one part of the world
 One part of the world, one part of the world
 One part of the world, one part of the world
 One part of the world, one part of the world

Democritus cou'd feed his spleen, and shake
 His sides and shoulders till he felt 'em ake;
 Tho' in his country town no lictors were,
 No rods, nor ax, nor tribune did appear:
 Nor all the foppish gravity of show,
 Which cunning magistrates on crowds bestow.

What had he done, had he beheld on high
 Our *Prætor* seated, in mock majesty;
 His chariot rowling o'er the dusty place,
 While, with dumb pride, and a set formal face,
 He moves, in the dull ceremonial track,
 With *Jove's* embroider'd coat upon his back,
 A sute of hangings had no more oppress
 His shoulders, than that long, laborious vest.
 A heavy gaww, (call'd a crown) that spread
 About his temples, drown'd his narrow head:
 And wou'd have crush'd it with the massy freight;
 But that a sweating slave sustain'd the weight:
 A slave in the same chariot seen to ride,
 To mortify the mighty madman's pride.
 Add now th' imperial eagle, rais'd on high,
 With golden beak (the mark of majesty)
 Trumpets before, and on the left and right,
 A cavalcade of nobles, all in white:

In their own natures false and flattering tribes,
 But made his friends, by places and by bribes.

In his own age, *Democritus* cou'd find
 Sufficient cause to laugh at human kind:
 Learn from so great a wit; a land of bogs
 With ditches fenc'd, a heaven fat with fogs,
 May form a spirit fit to sway the state;
 And make the neighbouring monarchs fear their fate.

He laughs at all the vulgar cares and fears;
 At their vain triumphs, and their vainer tears:

An equal temper in his mind he found,
 When fortune flatter'd him, and when she frown'd.
 'Tis plain, from hence, that what our vows request,
 Are hurtful things, or useless at the best.

Some ask for envy'd pow'r; which publick hate
 Pursues, and hurries headlong to their fate:

Down go the titles; and the statue crown'd,
 Is by base hands in the next river drown'd.

The guiltless horses and the chariot wheel
 The same effects of vulgar fury feel:

The smith prepares his hammer for the stroke,
 While the lung'd bellows hissing fire provoke;

Σπιάσειο κέρη, Ρώμης κ' διύτιροι ἴδῃ·
 Σκαιῶν ἰς φαύλων ἰδίας μεταβάλλει· ἀπάσαι,
 Λατῆρων, λακωνῶν, χυτρῶν, κираμων τι ἀσέμναι.

Φύλλ' ἐπιβίβει δέμοις, φέρετ' ἰς Καπιτώλια δια
 Βῦν ἀργῆτι, μέγαλ' τ'· ἀγίται Σπῆνθ' ἀλυστὸς
 Ἀλκίγροιο βίη, κροτῆσσι δι' αἰώλης· ποιοῦν
 Οἱ γομα κ' βλάβασον; μὰ Δι', ὅπουτ' ἔμοιγε ἀναιδὲς
 Οὐτ' ἔμ' ποῖον δ' ἱελασμα; τις αὖθ' ἐνδιεξε;
 Τίς τ' ἄρ' ὁ μνησας; ἀγὶ δὴ, τίς μάρτυρ ἀνότα;
 Οὐδὲις· Καπριεῖον πολύμυθον ἀπῆλυθε δόγμα.
 Ἀρεῖτ' δὴ, μὴδ' ἄλλο γ' ἰζόμεθα δέμῃ· ἄρ' αὐτοί;
 Δῆμον ἴφης; σέβεται γι Τύχην ὡς πλειότα μὲν ἰχθὺς
 Ὀλλυμνίοις· τῇ δ' εἴγε δια τότε κῦδ' ὅπασσι,
 Καίσαρ· ἐνπρόσσιτον τίχρησι τ' ἀπώλυτο γῆρας,
 Αἰψ' ὅδ' Σπῆων καλίσαιτο γι Καίσαρα δέμῃ.
 Ἐξ δ' δ' ἀπρίατ' ψήφιο ἀφίγατ' αἰετ'·
 Δημοσίῳ ἀμειλὲς ἀνπαύσας· ἄρ', ὅς κε πάρος περ
 Ἀρχῆν, κ' εἰσόδους, γρετίην, ξέμπασια δίδου,
 Δοῖα γι δὴ καλὰ θυμὸν ἔχον, μόνον ἔυχ' ἄλλῃσιν,
 Παίγνια, κ' αἶτον. Πλείους δ' ἀποδίσθαι εἶν.
 Καὶ μάλα δὴ, τόσον ἐξικάσθαι μὲν· Ἀτρεΐδα.
 Ἦντιτο μοι τρομαρὸς σιμὸν παρὰ βωμὸν Ἀρετῇ
 Βρωτίδ'· ζήτηρ· περιδιδία μήποθ' ἰδ' Αἶας
 Ἠπληθίς οἱ ἀεολόγοι κ' ἀπὸ θυμὸν ἐλίσση.
 Ἰζομεθ' ἀκούοις, καὶ λωπασαίμεθα πάντες
 Κεῖμενοι τὴν ἔχθη μεγαλόφρονα Καίσαρ· ἰχθὺς·

* *Sejanus* was *Tiberius's* first favourite; and while he continued so, had the highest marks of honour bestowed on him; statues and triumphal chariots were every where erected to him: but as soon as he fell into disgrace with the emperor, these were all immediately dismounted; and the senate and common people insulted over him as meanly, as they had fawn'd on him before.

Sejanus * almost first of *Roman* names,
The great *Sejanus* crackles in the flames :
Form'd in the forge, the pliant brass is laid
On anvils ; and of head and limbs are made,
Pans, cans, and pispots, a whole kitchen trade,

Adorn your doors with laurels ; and a bull,
Milk-white, and large, lead to the capitol ;
Sejanus with a rope is dragg'd along ;
The sport and laughter of the giddy throng !
Good lord, they cry, what *Ethiop* lips he has,
How foul a snout, and what a hanging face !
By heav'n, I never cou'd endure his sight ;
But say, how came his monstrous crimes to light ?
What is the charge, and who the evidence
(The favour of the nation and the prince ?
Nothing of this ; but our old *Cæsar* sent

A noisy letter to his parliament :
Nay, Sirs, if *Cæsar* writ, I ask no more,
He's guilty ; and the question's out of door.
How goes the mob ? (for that's a mighty thing.)
When the king's trump, the mob are for the king :
They follow fortune, and the common cry
Is still against the rogue condemn'd to die.

But the same very mob, that rascal crowd,
Had cry'd *Sejanus*, with a shout as loud ;
Had his designs (by fortune's favour blest)
Succeeded, and the prince's age oppress'd.
But long, long since, the times have chang'd their face,
The people grown degenerate and base :
Not suffer'd now the freedom of their choice,
To make their magistrates, and sell their voice.

Our wise fore-fathers, great by sea and land,
Had once the pow'r and absolute command ;
All offices of trust themselves dispos'd ;
Rais'd whom they pleas'd, and whom they pleas'd depos'd,
But we who give our native rights away,
And our enslav'd posterity betray,
Are now reduc'd to beg an alms, and go
On holidays to see a puppet show.

There was a damn'd design, cries one, no doubt ;
For warrants are already issued out :
I met *Brutidius* in a mortal fright ;
He's dipt for certain, and plays least in sight ;
I fear the rage of our offended prince,
Who thinks the senate slack in his defence !
Come let us haste our loyal zeal to show,
And spurn the wretched corps of *Cæsar*'s foe :

Δμῶϊς δ' αὖ παρίσταν, ἵνα κέρωνται, ἀνδράσιν
 Κτύμῳ δ' ἰαύσῃ τῶνδε, καὶ φέρῃται γὰρ διήρη.
 Ὡς ἐπὶ Σηίῳσι τότε δὲ ψυδρὸς τοῦ θεοῦ.
 Τῶνδ' ἀρα τις καὶ ἰστέον τυχῆς, ἰαφάντων ἀνδρῶν
 Τῶν χαριζόμενῳ, τῷ δ' ἑσέῳ ἰδυνάτατος.
 Καίσαρος αἰσχροτάτην Καπρῶν, μὴ δ' αἰσχροτάτην
 Πίττην ἐφιδόμενον ἐκίτροπος; ἔχχια δὲ καὶ
 Τάγμαθ', ὡσαύτως τις, τις αὖ χ' ἰστέον ἴσται.
 Ἄλλ' ἔτιον καὶ μὴν ἰβήσιν πακωτῶν ἀλλοῦς
 Ἠδὺ γὰρ πῶ τὸ δύνασθαι ἐσέχμεν, καὶ μάχουσαι.
 Ὡς δὲ τις πρῶταστο Τύχης ἐκινδύα δῦρα;
 Ὡς ἴσον ἰστυχῆσθαι οἷός τις ἔλαμναι ἀχθος;
 Τῶνδ' ἀρα ποσὺν ἰβήσιν καὶ ἀπολλυμένων.
 Ἡς Φιδῆαν δρον, Γάβιον τι γινώσκει;
 Ἰφί πρὶ μέτροισι δικάζειν; ἀγέλα φαῦλα
 Ρ' ἡξίμην, Ορλιδόρην βακχίδ' ἱπαρχὸν ἰσήμεν;
 Φῆς ἀρα Σηίῳσι λαβῆναι, ὅτ' αὖ ἐκινδύα
 Ὡς γὰρ τότε πλείους φέρειν ἴσται, ἄλλοις δόξῃ.
 Ἀσπιτὸν δὲ ποδίσταν γίγας, σπινθῆματα πολλὰ
 Ἥραρι μὴ πύργον, ἔφ' ἵπ' ἀσπιδόμας ἀπ' αὐτῶν
 Πτόμ' αὖ ἦν, καὶ ἐπὶ γινώσκον βαρὺς αἰὲν εὐδοῖα.
 Κράσσον Πομπήϊον τι τὶ δ' ἔσθον; καὶ αὖ ἰστέον;
 Ὡς ποτ' Ῥωμαίων βαλίσσῃ σπῆναι δαμνίας;
 Ἥτοι ἀσπιδόμας αἰκῆς ἀκέραιον ἰσάσθαι.
 Ἀρῶν ἢ δ' ὀλοῦν, αὐτὸς ἀχθόμενον γινώσκει.
 Αὐλῆν ἐς συγχεῖν παύροις γ' Αἰδαο ἀνδράσιν;
 Ἀπληροὶ κατὰ σπῆν, ἀσπιδόμας τι γινώσκει.
 Ῥωμαῖν Γραῖδ τι λόγον, καὶ κληροῖα σπῆν;
 Ρῦτορος ἰσδολιχῆς Παρθενάϊον ἀπαιτῇ.
 Ὡς ἐπ' αὐσπιδόμας φέρειν ἀπὸ δῶν, Ἀδων.
 Κατακλῆς γινώσκει φέρειν δ' ἀπὸ δῶν ἀπαιτῇ.

P. 296

* The Island of *Capra*, which lies about a league out at sea from the Campanian shore, was the scene of *Tiberius*'s pleasures in the latter part of his reign. There he liv'd for some years with diviners, soothsayers, and worse company. — And from thence dispatch'd all his orders to the senate.

† *Julius Caesar*, who got the better of *Pompey*, that was kill'd *The Great*.

‡ *Demosthenes* and *Tully*, both died for their oratory. *Demosthenes* gave himself poison to avoid being carried to *Antipater*, one of *Alexander*'s captains, who had then made himself master of *Athens*. *Tully* was murder'd by *M. Anthony*'s order, in return for those invectives he had made against him.

But let our slaves be present there, lest they
Accuse their masters, and for gain betray.
Such were the whispers of those jealous times,
About *Sejanus*' punishment, and crimes.

Now tell me truly, wouldst thou change thy state,
To be, like him, first minister of state?
To have thy levees crowded with resort
Of a depending, gaping, servile court:
Dispose all honours of the sword and gown,
Grace with a nod, and ruin with a frown;
To hold thy prince in pupil age, and sway
That monarch, whom the master'd world obey?
While he, intent on secret lusts alone,
Lives to himself, abandoning the throne;
Coop'd * in a narrow isle, observing dreams
With flattering viands, and erecting schemes!

I well believe, thou wouldst be great as he;
For ev'ry man's a fool to that degree;
All with the dire prerogative to kill;
Ev'n they would have the pow'r, who want the will:
But wou'dst thou have thy wishes understood,
To take the bad together with the good?
Wou'dst thou not rather chuse a small renown,
To be the may'r of some poor paltry town,
Bigly to look, and harshly to speak;
To pound false weights, and scanty measures break?
Then, grant me that *Sejanus* went astray
In ev'ry wish, and knew not how to pray:
For he who grasp'd the world's exhausted store
Yet never had enough, but wish'd for more.
Rais'd a top-heavy tower, of monstrous height,
Which mould'ring, crush'd him underneath the weight.

What did the mighty *Pempey*'s fall beget?
It ruin'd † him, who, greater than the great,
The stubborn pride of *Roman* nobles broke;
And bent their haughty necks beneath his yoke:
What else, but his immoderate lust of pow'r,

Pray'rs made and granted in a luckless hour?
For few usurpers to the shades descend
By a dry death, or with a quiet end.

The boy, who scarce has paid his entrance down
To his proud pedant, or declin'd a noun,
(So small an elf, that when the days are four,
He and his satchel must be born to school.)
Yet prays, and hopes, and aims at nothing less,
To † prove a *Tully*, or *Demosthenes*:

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Ρῆτοί δ' ἀμφοτέρω ἀπολόδοι· καὶ τὸ δ' αὖ' αὐτὰς
 Δαφνίδας εὐφροίης, ἢ πωλεμίων οἶδμα λόγους
 Ἐυφροίη μὲν χεῖρι, φίλον τ' ἀποτάμντο δαιρὸν
 Αἵματι ξυτέρων πότε δὴ ζῆν ἔμματα φαῖλον.
 “Εὐτυχίης τυχίῃσιν αἰὶς πωλομένη· ἡμῶν
 Ἐλγ' ὅπως ἀγορεύει· γαλοῖα ποικίλ' ἰδοίμεν
 Ἥ σι περιδελφίῃ, θαλίῃσι κέντρον, αἰγῇ,
 Κλυὲν συνδύματα, τὸ δυνταρότερον ἱδμεν.
 Διὰ μοῖρα ἢ αὐτὰ ἀνέλκτο, ὅ σι· Ἄδων
 Ὀρμήσαντ', ἀγορῆς τ' ἰδύοντ' ὧς ἀγαθὸν
 Ἐχθροῖς οἰωνοῖσι σίφουαι, ἀπαιτοῖσι, λαμῶν
 Αἰδομένοιο πατρὸς δὲ δὴ κάστηφι σιδέου
 Αἰδὼν αἶψ' αἰδραλῆς, φέσιν, ἐκ δ' ἔλλα τυπύτης
 Ἀμνοῦ, Ἥφαιστοιο σῶμα, ἰς γόττορ' ἀφῆκε.
 Τοῖς δ' ἡμεῖς βροτόνῃα μάχης, τροπαίοισι χυτῶν
 Ἐμπροσθε, γρησὲν τι κέρυς σχισθεῖσα μέτωπον,
 Καὶ κολοῦντο ζυμοῖο ζυγῶν, νὸς ἀερα κέρυμβα,
 Αἰχμῆδ' αὖ καμάρῃ διπλῆς τι καθήμιτο· αἶρα
 Μείζονα ἡρώων τίμας δαΐσει μεγίστη·
 Τάτων τοι ἀγαθὸν γλίσχεται κρῆτις τις, ἐν αὐτῷ
 Ραμυλιδῶν, Γεφείων, Πηλῶν δ' αἶρετο ἔχασιν,
 Τῶσκα οἱ φίλ' οἱ ἐστὶ πᾶσι ἢ φέρηται αἰετῇ.
 Τάσων τοι δόξης αἰτίαι· ἐστὶν αἰετὶς
 Τῆς αἰετῆς· αἶρετ' ἐν γὰρ μετίσσει αἰ αὐτῇ
 Ἀπρικοῖ· σὺ δὲ πικρὴν αἰετῆσαν παύσει
 Δόξα, τάφῃ τε κλῆσι, ἢ γράμματος, ἡμῶν ποδῶν
 Μνηστικῆς, φυλάκισσιν τίφης, ὃ δυνήσιν ἀνάρκῃ
 Ἐχθρῶν ἱρίοιο φθονὶ οὐδὲν ἵππαταλῶσαι,
 Ἀνταῶν γ' ἐπὶ τῇ μῆμασι μοῖρα τίτυλαι.

Στάθμους

* The Latin of this couplet is a famous verse of *Tully's*, in which he sets out the happiness of his own consulship; famous for the vanity, and the ill poetry of it. For *Tully*, as he had a great deal of the one, so he had no great share of the other.

† The Orations of *Tully*, against *M. Anthony*, were filled by him *Philippics*, in Imitation of *Demosthenes*, who had given that name before to those he made against *Philip* of *Macedon*.

‡ This is a mock-account of a *Roman* triumph.

But both those orators, so much renown'd;
In their own depths of eloquence were drown'd:
The hand and head were never lost, of those
Who dealt in doggrel, or who punn'd in prose.
*Fortune * fortun'd the dying notes of Rome:*
Till I, thy consul sole, consol'd thy down.
His fate had crept below the lifted swords,
Had all his malice been to murder words.
I rather wou'd be *Mavins*, thresh for rhymes
Like his, the scorn and scandal of the times,
Than that † *Philippique* fatally divine,
Which is inscrib'd the second, should be mine.
Nor he, the wonder of the *Grecian* throng,
Who drove them with the torrent of his tongue,
Who shook the theatres, and sway'd the state
Of *Athens*, found a more propitious fate.
Whom, born beneath a boding horoscope,
His sire, the blear-ey'd *Vulcan* of a shop,
From *Mars* his forge sent to *Minerva's* schools,
To learn th' unlucky art of wheedling fools.
With itch of honour, and opinion, vain,
All things beyond their native worth we strain:
The † spoils of war, brought to *Feretrian Jove*.
An empty coat of armour hung above
The conqueror's chariot, and in triumph born,
A streamer from a boarded galley torn,
A chap-faln beaver loosely hanging by,
The cloven helm, an arch of victory,
On whose high convex sits a captive foe,
And sighing casts a mournful look below;
Of ev'ry nation, each illustrious name,
Such toys as these have cheated into fame:
Exchanging solid quiet, to obtain
The windy satisfaction of the brain.
So much the thirst of honour fires the blood;
So many wou'd be great, so few be good.
For who wou'd virtue for herself regard,
Or wed, without the portion of reward.
Yet this mad chace of fame, by few pursu'd,
Has drawn destruction on the multitude;
This avarice of praise in times to come,
Those long inscriptions, crowded on the tomb,
Shou'd some wild fig-tree take her native bent,
And heave below the gaudy monument,
Wou'd crack the marble titles and disperse
The characters of all the lying verse.
For sepulchres themselves must crumbling fall
In times abyss, the common grave of all.

(To be continued.)

The remainder of the satire being much delighted with. As my brother PALAMÉDES, whether NicanDer's *oaths* can be pany the following letter, from an ingenious and every way amiable divine of his acquaintance in the country:

My dear Friend,

I Was very much concern'd to hear, by your last favour to me, of your late illness; and no less surprised to read last week in the *Magazine of Magazines* the unhappy adventure that was the cause of it: the manner of relating it would have affected me enough, supposing HILARIO had been only a representative in it.—Judge then the anguish I felt to find him so deeply engaged:—in short it banished at once all manner of agreeable sensations from me, and fill'd my head so full of such melancholly and uneasy reflections, as left little room for sleep that night. I'll take care for the future, I warrant you, to pick a more proper time for perusing such tales than when just going to bed; and hope, my good friend, the ill consequence of that scheme will deter HILARIO from seeking after any more *Lucindas*.

Last *Wednesday* I receiv'd the last *Magazine*, and was so pleased with it, that I took it with me to day to ***, on purpose to let some friends have the pleasure of perusing it, and to promote the sale.

I must be so free as to tell you, that unless you can teach NicanDer better manners, or at least (as you have wisely done in the last number) make him keep his distance, common decency will oblige me to deny myself an entertainment I should otherwise be

much delighted with. As my brother PALAMÉDES, whether NicanDer's *oaths* can be of any service to society: I dare say he'll tell you they must tend to corrupt good manners. Oaths and suchlike, are by far too shocking to appear in print: if we accustom ourselves to read them, it's ten to one but in time we use them: *Nemo repente fuit turpissimus*. In short, I look upon NicanDer's character to be such, that as Dr. Middleton, I think, says of himself, one can't associate with him without being looked upon as an enemy to religion.

Though the observations upon * generation seem very ingenious, yet I should be glad if *Solertes*, or some of your society, would favour us with remarks upon them; for indeed I am at a loss to know what the author means by *Vegetation*, if he intends not to convey to us the very idea we have of *Fermentation*: but if *Vegetation* and *Fermentation* are synonymous terms, I am afraid he has grounded his observations of spermatical animalculas, &c. upon a mere *deceptio visus*, no uncommon thing in microscopical observations; witness that infinite number of visible parts in a piece of human skin, and the no less amazing numberless perforations seen in the outward skin of a box-leaf, by old *Leuwenhoek*, &c. The one, I suppose, was to be seen, because of the vast quantity of perspirable matter that's flying from us: as to the other, the little minute cavities its surface is cover'd with, according to modern inspectors, (tho' there is not one perforation) might easily deceive the old gen-

* See *Observations on Generation*, vol. II. p. 78.

deman. I am apt to think Mr. Hook, from observing how the bee injected its poison, concluded the sting of a nettle must be much after the same manner; so being pleased with his conjecture, his imagination could not fail to discover what I verily believe have never been seen since; *apertures to discharge a virulent juice into the skin*, and perhaps whatever else he wanted to support his hypothesis. Whereas, perhaps, if he had thought of a viscid inflammatory matter adhering to the outside of the stings, while green and vigorous, there would have been little occasion for his being so sharp sighted; or for comparing it with the cow-itch.

I almost fancy, that if an ingenious, unprejudic'd, and accurate observer would give himself the trouble to look for and examine the seminal animalculas so often seen by old *Leuwenhoek*, &c. he might give us as good an account of their *Heads*, &c. as *M. de Buffon*, &c. has done of their *Tails*. And this, perhaps, he would not be quite so happy as to acquaint us, he could clearly discern the pulsation of their little hearts, and plainly perceive the circulation of their nutritious juices; (without which no sceptic, I believe, will be convinc'd they are animals) yet perhaps he might be so happy as to see the plain truth; and to assure us, that after many repeated experiments and trials, he had constantly observed, that the appearances and motions of the suppos'd animalculas, were always as different and various as the degrees of exalted vegetation (or fermentation) the seminal matter happened to be view'd under. Now as it is al-

lowed, that no fermentation, or even solution, can be effected without motion, and that almost the least degree of motion will appear to have a very considerable velocity, when view'd under the greatest magnifiers, may we not conclude, that the tail like filaments, consisting (as *M. de Buffon* tells us) of the viscid seminal substance which the animals, as he calls them, must necessarily trail after them, be no more than such parts of the seminal substance, as were not at the time of examination, in that degree of exalted vegetation sufficient to give them motion, for want of which they could not possibly bear the appearance of any sort of animal.

I shall shortly expect an account from you; unless you can bear to be plagu'd with more of my impertinences, that you have engag'd some of your virtuoso's (who doubtless have much the advantage of me both in abilities and apparatus for the examination of fluids, crystallization, solutions, fermentations, &c.) to favour us with a true and impartial account of their various appearances under the microscope. I dare say it will be well enough here, many gentlemen in our neighbourhood having lately furnish'd themselves with microscopes."

Upon the conclusion of this, *Solertes*, who was present, promis'd some future remarks on the subject in hand;—and at their request read 'em the following account of the articles in the last number of the *Philosophical Transactions*, from the *Rev. Mr.*

Q. q. THE

THE quantity of this number is nearly the same as usual, and its contents are as follow:

Article I. Gives an account of an extraordinary rainbow, wherein all the secondary orders of colours were distinguishable. It has Mr. *Daval*, one of the secretaries to the society, for its author.

In *Art. II.* We have a description of the *Roman* camp at *Caſtor* in *Norfolk*, by Mr. *Arderon*; which is situated not due south and north, but declining full ten degrees. It is an oblong square, the length of which without the ditch is 440 yards, and its breadth 360. Mr. *Arderon* is also very particular in giving its other dimensions, and casting up how many acres, roods, and poles it contains within the rampart. It may not be improper to observe, that the dimensions of camps varied greatly, according as they were to contain a greater or smaller number of legions; and therefore that here describ'd, must not be thought a standard whereby to judge of others: nor must we suppose, that the dimensions of the ditch, rampart, and other fortifications, were always the same; for these were no less different, according to the natural situation and strength of the place, or the nature of the camp, as whether it was a stationary one, a summer or winter one, &c.

It is very probable, that a much greater uniformity was observ'd by the *Romans*, in the manner of their building, which, as appears from the description here given of the ruins of two old towers, was as follows: they began first with a layer of bricks, laid flat as in pavements; on that they placed a layer

of clay and marle mixed together, and of the same thickness with the bricks; then a layer of bricks, afterwards of clay and marle, then of bricks again, making in the whole three layers of bricks and two of clay. Over this were placed bricks and lime twenty-nine inches, the outside being faced with bricks cut in squares; then brick and clay alternately, as high as the old ruins now remain standing. He adds some remarks on the hardness of the mortar, and durability of the bricks, the length of which last is found to be 17½ inches, or a *Roman* foot and half; their breadth 11¼ inches, or precisely a *Roman* foot; and their thickness only 1½ inch.

A plan of this camp, together with the representation of a particular kind of halo, the center of which was in the zenith, and not in the sun, are exhibited in a plate prefixed to this number.

Art. III. Treats of the gradual approach of the earth to the sun. Its author is Mr. *Euler*, professor of mathematics at *Berlin*. He says, it appears from modern observations of the sun, compar'd with those of some centuries past, that the motion of the sun (or of the earth) is sensibly accelerated since that time; so that the years are shorter at present than formerly. The reason of this, he supposes to be the resistance of a subtle matter, were it no other than light, obstructing the planets in their motion: the effect of this resistance will gradually bring them nearer and nearer the sun; and as their orbits thereby become less, their periodical times will be also diminished. Thus in time the earth

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earth ought to come within the region of *Venus*, and, in fine, into that of *Mercury*, where it would necessarily be burnt.

Hence he argues, that the system of the planets cannot last for ever in its present state, and that it must have had a beginning: for whoever denies it, must allow, that there was a time when the earth was at the distance of *Saturn*, and even farther; and consequently that no living creature could subsist there. Nay, there must have been a time, when the planets were nearer to some fix'd stars than to the sun; and in this case they could never come into the solar system. This is a proof purely physical, that the world must have had a beginning, and must have an end; and he is not without hopes of being able to determine with exactness, how much the years become shorter in each century.

Art. IV. Has Mr. *Benj. Cooke* for its author. Here we have an account of the effects of the mixture of the *serpina* of apple-trees; also of the mayze or *Indian corn*; and of a child born with the jaundice upon it, receiv'd from its father, and without the mother's being any wise affected; just the reverse of which happen'd the next time of her being with child.

In Art. V. Communicated by Mr. *Henry Baker* from the rev. Dr. *Miles*, are some observations on the barometer and thermometer, and their near agreement in *London* and at *Toting* in *Surry*. The bare mention of these two articles, we judge sufficient to convey some idea of them.

* See the Plate.

Art. VI. Is communicated by Mr. *Francis Drake*, of *York*; and contains the rev. Dr. *Stukeley's* explanation of a bas-relief of *Mithras*, found in that city. This sculpture, of which a draught is annexed, represents *Mithras* sacrificing a bull; he has on the *Persian* mantle, called *sandys*, and the *Phrygian* bonnet, called *tyaris*. There are commonly two figures attending on him, standing cross-legg'd, and holding one a torch up, and the other down; the latter of whom is only found in this sculpture. There is a mystery in their posture, and by the different attitude of their torches, they represent day and night, as *Mithras* does the sun. Underneath is the figure of a horse, whereby is signify'd the sun's course. The figure imperfectly drawn at the tail of the horse, and twisted round with a snake, the doctor supposes to be a genius, representing the vitality imparted to all things by the solar power and circle. He further observes, that the *Mithraic* ceremonies were perform'd in a cave, and were only a corruption of the patriarchal worship of the true God; *Mithras* being only another name for a *Messiah* in his priestly character, signifying mediator. *Tertullian*, speaking of the devil perverting the rights of the true religion, says, that he persuades those that are initiated in the *Mithraic* ceremonies, to believe an expiation of their sins by being baptized; they are also crossed on the forehead, by his faithful soldiers. They likewise celebrate the breaking of bread. But they did not take these ceremonies from the Christians; they

they are of much antienter date, perhaps from the beginning of the world.

Art. VII. Contains observations, made by *James Mounsey*, M. D. physician to the *Czarina's* army, on the *Russian* castor, the baths at *Carlsbad* in *Bohemia*, and the salt mines near *Cracau* in *Poland*. Here too we have an account of the tin mines of *Schlahtenwald*, nine *English* miles to the south of *Carlsbad*, with the manner of working them; also several other particulars deserving the attention of the curious naturalist.

The account of the famous salt-mine near *Cracau* is curious. It has ten entries, all provided with horse-engines, whereof seven are for hoisting up the salt, and the rest for drawing water from the works, and for the descent and ascent of the people. He tells us, that he enter'd the mine by winding stairs of 484 steps, which brought him to the first story. The descent into the second is by bye strait stairs of 133 steps; and that into the third, or lowermost story, is by eighteen ladders from different floors, which make together 300 feet. The computed depth of the whole is about 900 feet. The first story consists of a great many chambers or vaults, also alleys, cross-ways, and large caverns, out of which salt has been cut. Here the floor, walls, and cielings, are solid salt-rock. As the religion of the country is *Roman catholic*, there are several large chapels, with altars adorn'd with columns, crucifixes, statues of saints, and other ornaments in that way, hewed out of the salt-rock, and well wrought in diffe-

rent orders of architecture; some of these, which are of the purer salt, and not much smok'd with the torches us'd in the mine, have a very beautiful effect. In some places, however, the sides of the alleys, and some of the great vaults, are lined with timbers, where they thought the pillars of earth or salt might prove too weak to support the superior weight.

Notwithstanding, the salt rocks are on all sides, and the earth among them likewise full of veins and particles of salt, there is a spring of very good fresh water, which is the drink of the thirsty workmen and horses employ'd under ground.

From the upper story, the rocks grow broader like cones; and the deeper they go, the salt is always the finer, and less mixed with earth: it is not known how deep they run. They find it too expensive to work the lowermost story, tho' it be all pure salt; and therefore they content themselves with running cross-ways, and working the upper stories.

Art. VIII. and IX. Contain histories of children differently affected by the small-pox before their birth; the first being drawn up by *Dr. Mortimer*, secretary to the society, and the other by *W. Watson*, F. R. S.

A gentlewoman who never had the small-pox herself, being prevail'd upon to speak to a poor woman affected by that disease, thought she was in no danger, because at the distance of 30 or 40 feet from her; and, in fact, she herself took no infection, but being in a fortnight after brought to bed of a fine jolly boy, he, with-
in two days, took the small-pox,

of

of the very worst kind, and died. In the next paper, there is an account of a child that actually had the small-pox before born, tho' its mother was no way affected. There too, we have a case just the reverse of this, where the mother, a lady of quality, had the small-pox to a great degree, when seven months gone with child; notwithstanding which she went her time, and was delivered of a son, who did not appear to have on his body any marks of the distemper. As the lady had been severely handled by the small-pox, it was judg'd that her child would never after be liable thereto; but it prov'd otherwise; for when about four or five years old, he was attacked with the distemper, but got well through it, and is now alive.

From these histories it appears, that the child, before its birth, ought to be consider'd as a separate and distinct organization; and that tho' wholly nourish'd in its mother's fluids, with regard to the small-pox, it is liable to be affected in a very different manner, and at a very different time, from its mother.

In *Art X.* We have the case of *Nicholas Reeks*, who was born with his feet turn'd inwards, which came to rights after being some-time us'd to sit cross-legg'd. The account is transmitted from *William Milner, Esq;* at *Pool*, where *Reeks* was born.

Art. XI. Contains a letter from that ingenious optician, *Mr. James Short*, with the description and uses of an equatorial telescope. Of this telescope there is an engrav'd figure, which is absolutely necessary for understanding the descrip-

tion. This artist has made three of these telescopes, one of which *Count Baintinck* bought for the prince of *Orange*.

In *Art. XII.* Is an account of an eclipse of the moon, observ'd at *Mr. Graham's* in *Fleet-street*, by *John Brui, M. D.* and *Mr. James Short*.

An account of an extraordinary meteor, seen in the county of *Rutland*, and resembling a water-spout, makes the subject of the thirteenth article.

Art. XIV. Contains an enquiry into the original state and properties of spar and sparry productions; particularly the spars, or crystals, found in the *Cornish* mines, commonly call'd *Cornish diamonds*. In a letter from the rev. *Mr. W. Borlase*, to *Emanuel Mendes da Costa, Esq;* F. R. S.

This article being pretty long, is subdivided into nine sections. In the first, it is shewn, that all spar has been, at one time or other, in a state of fluidity; and that this sparry liquor, *succus lapidescens*, is still forming new concretions of stone. In support of this opinion, many authorities are quoted, as *Pliny*, *Diodorus*, and *Agricola*, among the antients; and *Boyle*, *Geoffroy*, and *Hill*, among the moderns. In section second, the nature of this sparry fluid is more particularly inquir'd into, with some queries thereon. The different appearances of spar, make the subject of section third; for the illustration of which, there are a great many figures annexed. In section fourth, is shewn, that the hexagonal spars owe this figure to a nitrous salt, which exerted itself at the time of formation.

Section

Section fifth treats of the size of spars; the sixth of their colour: in both which respects there is a great variety among them. They are found, some yellow, some red-dish, brown, green, purple, black, some of a cloudy fleecy white, some freckled with little specks of various colours and magnitudes, and others of a water not inferior to the purest crystals. The yellow is supposed to be indebted for its tinge to sulphur and iron or lead, or both; the red to iron, and perhaps to gossan, that general companion of copper; the green to the solutions or rust of copper; copper will also probably impart its purple to the juices near it, far of that colour are some of our most beautiful copper ores; black may be also owing to copper of like colour, to tin, or the particles of coal. The transparent ones owe that advantage to the purity and simplicity of the juices of which they are formed; but to what that state and condition is owing, is uncertain. Whether it may be to some purifying menstruum or spirit, that precipitates every kind of sediment; or to percolation or straining thro' the pores of other bodies. Be this as it will, our author lays it down as a certain fact, that the clearest *Cornish* diamonds are for the most part found in dry, lax, and sandy soil, where no dirty or dark colour'd loam, mineral, or opaque stones prevail. Section seventh, treats of the hardness of the *Cornish* and true diamonds. In section eighth, the texture of the *Cornish* diamonds is inquir'd into; and the ninth treats of their direction or position in the mine.

Art. XV. Contains a description of the great black wasp from *Pennsylvania*. Its author Mr. *John Bartram*. What is most remarkable in this creature is, the method of making its nest, and providing for its young. With great pains and industry it scratches an horizontal hole, near an inch diameter and a foot long, in the steep side of a bank of loamy earth; then away it flies and catches a large green grasshopper, and lodges it in the farther end of the nest; then she lays an egg, and goes and catches two more, and deposits them with the other; after which she plaisters up the hole. The egg soon produces a maggot, which feeds on these grasshoppers till it changes into the nymph state.

In *Art. XVI.* We have an observation of the eclipse of the moon, already mention'd in article XII. This last being made at *Earith*, near *St. Ives*, in *Huntingdonshire*, by Mr. *William Elphinstone*, Jun.

Art. XVII. Contains a catalogue of the immersions and emersions of the satellites of *Jupiter*, for the year 1751, computed to the meridian of *London* from the *Flamsteedian* tables, by Mr. *James Hodgson*, master of the mathematical school in *Christ's-Hospital*.

The eighteenth and last article contains a letter from the widow of the late Mr. *John Senex*, F. R. S. to *Martin Folkes*, Esq; concerning the large globes prepar'd by her late husband, and now sold by herself. The advantages of these globes over others are here set forth. It is observ'd, that celestial globes, as they are commonly fitted

tip, are adjusted only to one particular year; whereas those of Mr. Senex, particularly the two greatest viz. of 17 and 28 inches in diameter, have this further advantage, that they serve indifferently for any age past or to come: for by means of a nut and screw, the globe is made to turn round an iron axle; whereby the pole of the equator, tho' fixed in other globes, is made here to revolve about the pole of the ecliptic, and represents the slow motion forwards observed among the fixed stars, but really owing to the slow motion backwards of the equinoctial points. Other advantages of these globes are here pointed out; and we cannot but applaud the Royal Society for recommending their use to the public.

After this the following Pieces were read.

The RAMBLER, N^o. 105.

— * *Animorum*

Impulsu, et cæcâ magnâque cupidine ducti. Juv.

I WAS lately considering among other objects of speculation, the new attempt of an universal register, an office, in which every man may lodge an account of his superfluities and wants, of whatever he desires to purchase or to sell. My imagination soon presented to me the Latitude to which this design may be extended by integrity and industry, and the advantages which may be justly hoped from a

general mart of intelligence, when once its Reputation shall be so established, that neither reproach nor fraud shall be feared from it; when an application to it shall not be censured as the last resource of desperation, nor its informations suspected as the fortuitous suggestions of men obliged not to appear ignorant. A place where every exuberance may be discharged, and every deficiency supplied; where every lawful passion may find its gratifications, and every honest curiosity receive satisfaction; where the stock of a nation, pecuniary and intellectual, may be brought together; and where all conditions of humanity may hope to find relief, pleasure and accommodation, must equally deserve the attention of the merchant and philosopher, of him who mingles in the tumult of business, and him who only lives to amuse himself with the various employments and pursuits of others. Nor will it be an uninstrueting school to the greatest masters of method and dispatch, if such multiplicity can be preserved from embarrassment, and such tumult from inaccuracy.

While I was concerting this splendid project, and filling my thoughts with its regulation, its conveniencies, its variety, and its consequences, I sunk gradually into slumber; but images, though less distinct, still continued to float upon the fancy. I perceived myself at the gate of an immense edifice, where innumerable multitudes

* *We blindly by our headstrong passions led
Are hot for action*

DRYDEN.

were

were passing without confusion; every face on which I fixed my eyes, seemed settled in the contemplation of some important purpose, and every foot hastened by the incitement of expectation. I followed the crowd without knowing whither I should be drawn, and remained a while in the unpleasant state of an idler, where all other beings were busy, giving place every moment to those who had more importance in their looks. Ashamed to stand ignorant, and afraid to ask questions, at last I saw a lady sweeping by me, whom, by the quickness of her eyes, the agility of her steps, and a mixture of levity and impatience, I knew to be my long loved protectress, *Curiosity*. "Great God-defs," said I, "may thy votary be permitted to implore thy favour; if thou hast been my director from the first dawn of reason, if I have followed thee through the maze of life with invariable fidelity, if I have listened to every new call, and quitted at thy nod one pursuit for another, if I have never stopped at the invitations of fortune, nor forgot thy authority in the bowers of pleasure, inform me now whither chance has conducted me.

"Thou art now," replied the smiling power, "in the presence of *Justice* and of *Truth*, whom the father of gods and men has sent down to register the demands and pretensions of mankind, that the world may at last be reduced to order, and that none may complain hereafter of being doomed to tasks for which they are unqualified of pos-

sessing faculties, for which they cannot find employment; or virtues that languish unobserved for want of opportunities to exert them, of being encumbered with superstitions which they would willingly resign, or of wasting away in desires which ought to be satisfied. *Justice* is now to examine every man's wishes, and *Truth* is to record them; let us approach and observe the progress of this great transaction."

She then moved forward, and *Truth*, who knew her among the most faithful of her followers, beckoned her to advance, till we were placed near the seat of *Justice*. The first who required the assistance of the office, coming forward with a slow pace and tumour of dignity, and shaking a weighty purse in his hand, demanded to be registered by *Truth*, as the *Mecænas* of the present age, the chief encourager of literary merit, to whom men of learning and wit might apply in any exigence or distress with certainty of succour. *Justice* very mildly enquired whether he had calculated the expence of such a declaration? whether he had been informed what number of petitioners would swarm about him? Whether he could distinguish idleness or negligence from calamity, ostentation from knowledge, or vivacity from wit? To these questions he seemed not well provided with a reply, but repeated his desire to be recorded a patron. *Justice* then offered to register his proposal on these conditions, that he should never suffer himself to be flattered, that he should never delay an audience

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dience when he had nothing to do, and that he should never encourage followers without intending to reward them. These terms were too hard to be accepted, for what, said he, is the end of patronage, but the pleasure of reading dedications, holding multitudes in suspense, and enjoying their hopes, their fears, and their anxiety, flattering them to assiduity, and, at last, dismissing them for impatience. *Justice* heard his confession, and ordered his name to be posted upon the gate among cheats, and robbers, and publick nuisances, which all were by that notice warned to avoid.

Another required to be made known as the discoverer of a new art of education, by which all languages and sciences might be taught to all capacities and all inclinations, without fear of punishment, pain of confinement, loss of any part of the gay mien of ignorance, or any obstruction of the necessary progress in dress, dancing, or cards.

Justice and *Truth* did not trouble this great adept with many enquiries, but finding his address awkward, and his speech barbarous, ordered him to be registered as a tall fellow who wanted employment, and might serve in any post where the knowledge of reading and writing was not required.

A man of a very grave and philosophic aspect required notice to be given of his intention to set out at a certain day, on a submarine voyage, and of his willingness to take in passengers for no more than double the price at which they might sail above water. His desire was granted, and he retired to a

convenient stand in expectation of filling his ship, and growing rich in a short time by the secrecy, safety, and expedition of the passage.

Another desired to advertise the curious that he had, for the advancement of true knowledge, contrived an optical instrument, by which those who laid out their industry on memorials of the wind, might observe the direction of the weathercocks on the hither side of the lunar world.

Another wished to be known as the author of an invention, by which cities or kingdoms might be made warm in winter by a single fire, a kettle, and pipe. Another had a vehicle by which a man might bid defiance to floods, and continue floating in an inundation without any inconvenience till the water should subside. *Justice* considered these projects as of no importance but to their authors, and therefore scarcely condescended to examine them; but *Truth* refused to admit them into the register.

Twenty different pretenders came in one hour to give notice of an universal medicine by which all diseases might be cured or prevented, and life protracted to the age of *Nestor*. But *Justice* informed them, that one universal medicine was sufficient, and she would delay the notification of her office, till she saw who could longest preserve his own life.

A thousand other claims and offers were exhibited and examined. I remarked among this mighty multitude, that, of intellectual advantages, many had great exuberance, and few confessed any want; of every art there were a

hundred professors for a single pupil; but of other attainments, such as riches, honours, and preferments, I found none that had too much, but thousands and ten thousands that thought themselves entitled to a larger dividend.

It often happened that old misers, and women married at the close of life, advertised their want of children; nor was it uncommon for those who had a numerous offspring, to give notice of a son or daughter to be spared; but though appearances promised well on both sides, the bargain seldom succeeded; for they soon lost their inclination to adopted children, and proclaimed intentions to promote some scheme of public charity; a thousand proposals were immediately made, among which they hesitated till death precluded the decision.

As I stood looking on this scene of confusion, *Truth* condescended to ask me what was my business at her office? I was struck with the unexpected question, and awaked by my efforts to answer it.

THE INSPECTOR, N^o. 9.

A History of a GARDEN.

BASIL, a man of wary judgment, of consummate prudence, full of discernment, and inflexible in the right; a man who seemed formed on purpose for the office, was called, some years ago, to the superintendancy of a little garden, surrounded by a great pond. He found it in excellent condition, full of vigorous and thriving useful plants, and profusely decked with ornamental herbage; its soil was rich and

fruitful; its situation healthy; and its exposures just such as would inure the plants to stand the common accidents of wind and frost; without hardening them beyond a sensibility of the advantage of sunshine.

It was not necessary he should improve the plantation: It flourished under him: It continued what it was when he found it; and in the same healthful state in which it had devolved to him, he left it to his successor.

The new intendant was happy to find the seat of his inheritance in so flourishing a state; and determined to do every thing that could conduce to the keeping it so: he searched into its earliest history; and traced its several successive rising and declining states, to the origin of the one as well as of the other. He found the plants were all of a kind; he perceived they were naturally hardy but not stubborn; full of vigour, but not luxuriant; and he was convinced, by the annals of the story he had read, that nothing had ever injured them like restraint.

It was the custom of many of the neighbouring gardeners at this time, to rule in their plantations with an iron hand, and to look on cruelty as the just exercise of power: They would nail up the trees to walls; tie them to posts; cut them down every year to the very stump; and force their tender branches into a thousand whimsical shapes, to please their vitiated fancies. It had been often whispered to the intendant of this little spot, that he ought to employ the same rigorous methods; but he had always answered, that he found his apri-

cots

cots were higher tasted, his grapes full of a mellow juice, and his nonpareils of a truer flavour, while the trees that produced them were standards, and spread their wanton arms about just as they listed, than the very best of the products of these torturing managers.

It had always been the custom, in this happy spot, to have two principal gardeners under the superior; it was their office to assist him in his jurisdiction, and prepare things for his inspection; to take cognizance of the growth of the flowers and trees; and to allot to each its destined spot, and proper share of nourishment, as well as to exact from every one the necessary quantity of fruit, as a share of the general tribute to the intendant, and of the expence of keeping the whole in order.

The two principal gardeners for the time being, *Tom* and *Harry*, though they were brothers in affection, were of as different dispositions and tempers as two people well could be: They both had the flourishing state of the garden thoroughly at heart; and both thought of their superior as they ought; that is, they loved and revered him; but they expressed their sentiments in a manner suitable to their several humours. *Tom* lived a sort of idle life, but he had the inspection of the general growth, and was the ultimate resource in all disputes about what should be done with the plants. *Harry* had the drudgery wholly upon his shoulders: He was to dig and toil, to sow and reap, and he alone had the care of regulating the general produce.

Tom was a fellow of a generous, haughty, careless spirit; full of the honour of his post, and above the care of any thing beneath it: He would give fifty dishes for dinner, when his finances would not pay for ten; he would throw a main for five thousand pounds, when his privy purse did not amount to two hundred; he would talk of an intrigue with a whore, while he was signing a conveyance of his estate, or would wipe his — with a *Delaval's* ticket: The salvation of mankind would not have made him leave his bottle unfinished; but give only the hundred thousandth part of a glance at the honour of his office, and it were so far to have conspired against the Grand Signior.

Harry, without any thing of this high-flown disposition, was fond of the use of power; but he was very careful how he abused it: He would refuse nothing that was equitable; but he would do nothing till he had examined whether it were so; he had an excellent head at figures, and could tell at a single view how many pears or apples every tree in the garden (barring accidents) would produce for the year.

Whatever was to be done for the service of the intendant, they both heartily concurred in; all the difference was, that *Harry* would deliberate upon every circumstance before he said yes, and would sometimes grumble, but he always complied: *Tom*, on the other hand, thought one careful head was enough in a family, and would usually concur in the reso-

lution at once; and intend to think of it afterwards.

In such hands rested the care of our little spot under the intendency of this its principal. There was nothing he proposed for the general good that both did not readily agree in; nothing that did not occur to him of the same kind, that they omitted to put him in mind of. He had found the plants in a state of unrestrained freedom of growth, and he had indulged them in a continuance of it: Every one spread its roots far and wide as it pleased; and the meanest herb scattered its progeny into the most fertile spots with impunity. If there was a weakness, indeed, in the present intendant, it was his over tenderness for the produce of the garden. One of the fundamental establishments of the place was, that no individual should be destroyed without his immediate concurrence; and it always was, with infinite pain and reluctance, that he even would permit a weed to be pulled up, though it had straggled into the middle of a walk, or had choked or starved a useful plant that was its neighbour: The tearing off but of a leaf in wantonness never failed to give him pain; and *Tom* used often to say, that if a bramble had rooted itself in his bedchamber, he would not, for the world's empire, be the man that should attempt to dig it up.

The natural humanity, and innate good disposition of the intendant, had implanted in his heart this love to every thing about him; and *Harry* had long industriously supported it in him,

by continually repeating in his ear, that the number of plants was the true riches of a garden.

Indulgence always does well with the worthier objects, but the meaner are often ruined by it. Propagation went on abundantly in the several beds, and the plants increased beyond imagination: They threw about their wanton branches at pleasure; they grew luxuriant, but they became enfeebled: The root can supply but its destined quantity of nourishment, and if that is expended in useless leaves, there can be none for fruit: So it happened with our once fertile spot: Liberty was now overturning all its constitution, and indulgence was suffering it to run into utter ruin: The nonpareil degenerated into its primæval crab; the green-gage tree produced the rough sloes; and the artichoke dwindled into a thistle, pricking people's legs instead of producing them a supper.

It now appeared that though the number of plants was indeed the riches of the garden, while they produced their natural stores; yet when they brought forth nothing for the general good, their number was, on the contrary, the destruction of the land they fed on.

Boats had been used to obscure the whole face of the pond every morning, as they carried over loads of the abundant produce to the market-towns on the other side; but now the full vessels all bent their course toward the place itself, and those which went off were empty, except that they carried the money for the purchase.

Harry

Harry, who had hitherto concurred in every step of gentleness and encouragement to the produce of the soil, now found other means were necessary: He was the first to whisper to the intendant the ruin that threatened the garden: He could not propose rigorous measures in regard to the unhappy objects of his care; and he knew, if he did, the superior would not have complied with them: He reminded him that there was yet room in the place for many a useful plant; he told him that every corner of the earth afforded trees of value that might be transplanted into this garden: That the soil was so rich, and the oeconomy of the place so desirable, that nothing once permitted to enjoy its blessings, would ever wish to remove out of it again; that those that were brought in strangers would commence denizens, as soon as they were fixed in it; and that in the next age it would not be remembered that the original stocks of the richest plants had ever come in strangers.

The advice was too rational not to be followed; The garden was immediately declared the free home of every valuable herb in the world: The whole face of things was instantly changed: Every spot of the soil swarmed with useful herbage, and the very wildest of the natives, now mixed among the others, became as regular in their growth, and as rich in their produce, as the best of the plants that grew about them.

In the following number the author gives us a critique on Sappho's ode to Venus, wherein the chief point he labours to settle, is

the meaning of the epithet, *Ποικιλή*. — He observes

“THE critics themselves allow *ποικιλή* may signify variously coloured; but I shall not be for applying the epithet, with *Faber*, to Venus's petticoat, but to her very nature.”

Sappho, in this ode, is imploring the favour of Venus, in an unwarrantable, an unnatural passion. Conscious of the impropriety of her request, she does not dare to name it in any part of the ode: She mentions her wishes; but she does not any where say what they are; what is so natural then, as that a woman of *Sappho's* delicacy, and under *Sappho's* circumstances, who was to pray for a thing that wanted a thousand excuses for the very naming it, should set out with one; and open her mouth to Venus with, O variously coloured love! putting her in mind that she, as love, had been used to appear in a thousand different forms, under a variety of appearances.

The natural sense of the epithet will perfectly well bear out this meaning in poetry; and the beauty that in this sense it throws upon the expression, and indeed, upon the whole ode, is extremely great. What can be so proper, on such an occasion, as for the poetess to say, I blush, I dread, even to name my request; but thou, O Venus, who inspirest us with love, in a variety of forms, give me thy assistance to obtain my wishes in this, strange as it may seem.

The narrow limits of this paper will not give room for expatiating

tiating on this agreeable subject ; I shall only add, among the deficiencies in the translations of the poem, the omission of two the happiest and strongest words in the original, that ever were used, both of which have passed wholly unnoticed in all the versions. The one of these is the *admirabile*, immortal, applied to the face of *Venus*, and surely never so happily applied ; expressing charms not only superior to those of all other beauties, but such as must continue so for ever, a most pleasing, soothing compliment, and a perfectly just one. It is amazing, that so striking a beauty as this, in the original, could be missed, yet of the two celebrated *Latin* translators, *Birkbeovius* has rendered it,

— placidoque vultu
Alma subridens

Which shews he had no idea of it at all, and the other who has given it

*Ore quum tu me dea sempiterno
Incipis ridens*

gives sufficient proof by the awkward term he has chosen to translate *admirabile* by, that though he knew *Greek*, he had very little idea of the poetry of a *Sappho*. Our *Philips* has it

*When you with looks divinely mild,
In ev'ry heav'nly feature smil'd.*

Divine and heavenly are pretty, soft words, unquestionably, but they convey nothing of the beauty of the original.

The other word hinted at is the *passiva*, the term by which the poetess expresses the rage of her passion. Neither of the *La-*

tin authors have come up to the expression of this, though they have evidently understood it in the *Greek*. *Philips* has it,

What phrenzy in my bosom rag'd?

But this is cold to the original, in which the authoress, conscious that no other phrase was adequate to the enthusiastic fury of her passion, has adopted the term by which the *Bacchanals* expressed their sensations, when inflamed with the double power of wine, and of a religious enthusiasm, they celebrated their orgies to their Deity."

The *Magazines* were next consulted, and the following pieces, as principally deserving notice, read.

*Substance of the Bill brought into
the House of Peers, for regulat-
ing the Commencement of the Year,
and correcting the Calendar.*

IT is propos'd, that in all his majesty's dominions, the supputation of the year now used, according to which the year of our Lord beginneth on the 25th of *March*, shall not be made use of from and after the last day of *December*, [in the year which shall be settled] but that the first day of *January* next after such last day of *December*, shall be reckon'd to be the first day of the year of our Lord ; and every first of *January* after, shall be reckon'd the first day of the year ; and that each new year shall accordingly commence, and begin to be reckon'd, from the first day of every *January* next preceding the 25th day of *March*,

March, on which such year would, according to the present supputation, have begun or commenced; and that from and after the said first of *January* the several days of each month shall go on, and be reckoned and numbered in the same order; and the feast of *Easter*, and other moveable feasts thereon depending, shall be ascertained according to the same method as they now are, until the day of in the said year inclusive; and that the natural day next immediately following the said day of shall be called, reckoned, and accounted, to be the day of omitting, for that time only, the eleven intermediate nominal days of the common calendar; and that the several natural days which shall follow next after the said day of shall be respectively called, reckoned, and numbered forwards in numerical order, from the said day of according to the succession of days now used in the present calendar; and that all acts, deeds, writings, notes, and other instruments, of what nature or kind soever, whether ecclesiastical or civil, public or private, which shall be made or signed, upon or after the said first of *January* shall bear date according to the new supputation; and that the two fixed terms of *St. Hilary* and *St. Michael*, in *England*, and the several meetings of the court of session, and terms fixed for the court of exchequer in *Scotland*, and the courts of great sessions in the counties palatine, and in *Wales*, also the courts of general quarter sessions of the peace, and all other courts and assemblies of any bodies

politic or corporate, for electing of officers, or such officers entering upon the execution of their respective offices, or for any other purpose, which are to be holden and kept on any fixed or certain day of any month, or on any day depending upon the beginning, or any certain day of any month, (except such courts as are usually holden or kept with any fairs or marts) shall from time to time, from and after the said day of be holden and kept upon the same nominal days, and whereon, and according to which, the same are now to be held, but shall be computed according to the new method of numbering the days of the calendar, which will be eleven days sooner than they are now holden and kept.

In order to preserve the calendar, or method of reckoning, and for computing the days of the year in the same regular course in all times coming, it is proposed, that in the several years of our Lord 1800, 1900, 2100, 2200, 2300, or any other hundredth years of our Lord in time to come, except only every fourth hundredth year, whereof the year of our Lord 2000 shall be the first, shall not be taken to be leap years, but shall be common years, consisting of 365 days; and that the year of our Lord 2000, 2400, 2800, and every fourth hundredth year of our Lord, from the year 2000 inclusive, and also all other years of our Lord, which by the present supputation are leap years, consisting of 366 days, shall be leap-years as is now used.

A new calendar, tables and rules, having been prepared, for fixing

fixing the true time of the celebration of the feast of *Easter*, and finding the times of the full moons, on which the same depends, so as the same will agree, as nearly as may be, with the canons of the council of *Nice*, and also with the practice of foreign countries: It is proposed that from and after the day of

the feast of *Easter*, or any moveable feast thereon depending, shall be no longer kept or observed, in the dominions of the crown of *Great-Britain*, according to the supputation now used, or the table prefix'd to the book of Common Prayer, but that the new calendar, tables, &c. shall be prefix'd to all future editions of the Common Prayer, and that from and after the said day of all fix'd feast-days, holy-days, and fast-days which are now observed by the church of *England*, and also the solemn days of thanksgiving, and of fasting and humiliation, appointed by act of parliament, shall be kept and observed on the respective days marked for the celebration of the same in the new calendar, which are on the same respective nominal days on which they are now kept; but which, according to the alteration intended, will happen eleven days sooner than the same now do.

The two moveable terms of *Easter* and *Trinity*, and all courts, meetings of bodies politic or corporate, all markets, fairs and marts, and courts thereunto belonging, accustomed to be holden at any time, depending upon the time of *Easter*, or any other moveable feast, shall from the said day of

be holden according

to the falling of *Easter*, or such other moveable feast, to be computed according to the said new calendar-tables and rules.

The holding and keeping of all markets, fairs and marts, for the sale of goods or cattle, or for the hiring of servants, which are fix'd to certain nominal days of the month, or depending upon the beginning, or any certain day of any month, and all courts holden or kept within any such fairs or marts, fixed to such certain times, shall not, from and after the said day of be continued upon the nominal days of the month in the new calendar, but eleven days later than the said nominal days in the new calendar.

Nothing is proposed to accelerate or anticipate the days or times for opening, inclosing, or shutting up any lands for common pasture, according to divers customs, privileges, and usages in certain places of this kingdom; but they shall be opened, inclosed, or shut up, upon the same natural days and times, which will be eleven days later than the same would have happened according to the new supputation of time, so to begin on the said day of

Nothing is intended to extend to accelerate or anticipate the time of payment of any rent, annuity or sum of money, which shall become payable by virtue of any custom, usage, lease, deed, writing, bond, note, contract, or agreement whatsoever now subsisting, or which shall be made, signed, sealed, or entered into, at any time before the said day of or to accelerate the payment of, or increase the interest of any such sum

sum of money which shall become payable as aforesaid; or to accelerate the delivery of goods, chattels, &c. or the time of the commencement, expiration, or determination of any lease or demise of lands, tenements, or hereditaments, or of any contract or agreement whatsoever; or the accepting, surrendering, or delivering up the possession of any such lands, tenements, or hereditaments, or the commencement, expiration, or determination of any annuity or rent; or of any grant for any term of years of what nature or kind soever, or the time of attaining the age of 21 years, or any other age requisite by any law, usage, deed, will, or writing whatsoever, for the doing any act, or for any other purpose whatsoever, by any person or persons now born, or who shall be born before the said day of or the time of expiration or determination of any apprenticeship or other service by indenture, or under any articles under seal, or by reason of any simple contract or hiring whatsoever; but that all such rents, annuities, sums of money, or interest thereof, shall continue to be payable; and the delivery of such goods, &c. shall be made; and the leases and demises of such lands, tenements, and hereditaments, and contracts and agreements shall commence, expire, and determine, and the said lands shall be accepted, surrendered and delivered up, and the said rents, and annuities, and grants for any term of years shall commence, cease, and determine, at and upon the several days and times as the same should and

ought to have been payable or made, or would have happened in case this act had not been made; and that no farther, or other sum shall be paid or payable for the interest of any sum of money whatsoever, than such interest shall amount to for the true number of natural days; and that no person shall be deemed to have attained the age of 21 years, or any such other age as before-mentioned, or to have completed the time of any service as before-mentioned, until the full number of years and days shall be elapsed, on which such person or persons respectively would have attained such an age, or have completed the time of such service, in case no alteration of the style had been proposed or enacted:

The TABLES at the End of the Calendar.

- I. Tables and rules for the moveable and immoveable feasts, together with the days of fasting and abstinence, throughout the whole year.
- II. A table to find *Easter*-day from the present time, till the year 1899 inclusive, according to the calendar.
- III. Another table to find *Easter* till the year 1899 inclusive.
- IV. A table of the moveable feasts for 52 years according to the calendar.
- V. A table of the moveable feasts, according to the several days that *Easter* can possibly fall upon.
- VI. A table to find *Easter*-day from the year 1900, to the year 2199 inclusive.

VII. VIII. IX. Three general and perpetual tables for finding the dominical or Sunday letter, the places of the golden numbers in the calendar, and *Easter-day*.

N. B. *The bill makes no alteration in any one thing, except on the nominal dates of days: For instance, the 4th will be the 15th, the 5th the 16th, &c.*

A Letter to the Bishop of London, concerning the Alteration of the STYLE.

My LORD,

Finding that there is a bill brought into your house for correcting the old style, used by us, and a few other protestant states, to an agreement with the new style used by all Roman catholic states, and many protestant states also, I take the liberty to suggest to your lordship and the public, by this letter, some things thereto relating: as did the famous Dr. Wallis in a letter to that great chronologer bishop Lloyd half a century ago, when this matter was refer'd to his determination. In the first place I cannot but think it would be very proper, before this bill be compleated, to have those protestant states that have not yet received the new style, informed of what we are about, and to desire their advice and concurrence herein: That as all the catholic states are already united in the *Gregorian style*, by the authority of Pope Gregory, as many of the protestant states as please, may unite either in that of a better computation. Now this matter, my Lord, besides the fixing one beginning of

both our ecclesiastical and civil year on *January 1st* only; and besides the taking away those eleven days which make the difference (both which corrections are easily understood by all, and want not any further discussion) will require some easy and practicable method of determining the time of the christian passover, or *Easter*, on which we know the determination of the other moveable festivals intirely depends: which determination has been hitherto greatly perplexed in all the latter ages, nay even in the new as well as the old style; which fixing of *Easter* was the peculiar occasion of Pope Gregory's corrections. However, this matter is capable of being set right with the greatest ease, nay, indeed, is already set right by our Saviour's own two distinct rules for fixing this solemn festival, delivered to his apostles as laws of christianity: The former to the *Jewish* church of the circumcision, and even to the *Gentile* churches also, for the sake of uniformity, while that *Jewish* church of the circumcision continued: which it did intirely till *Jerusalem* was destroyed by *Titus Vespasian*, A. D. 70. and in part till that city was more fully destroyed by *Adrian* 65 years afterwards, or A. D. 135. Take these two distinct rules as follows.

The original, or first rule is preserv'd by *Epiphanius*, from his copy of the apostolical constitutions, and thence inserted in my own edition of those constitutions, lib. v. cap. 17. p. 322, 323. as follows (directed to the *Gentile* believers, as the body of the constitutions are at their very beginning) Do not you yourselves compute;

but

* but keep *Easter* when your brethren of the circumcision do so :
 * keep it together with them, and
 * if they err in their computation,
 * be not you concern'd. Keep
 * your night of watching in the
 * middle of the days of unleavened
 * bread. And when the *Jews* are
 * feasting, do you fast, and wail
 * over them ; because on the day
 * of their feast they crucified
 * Christ. And while they are lamenting and eating unleavened
 * bread in bitterness, do you feast.

The additional, or second rule, for the united christian church both of *Jews* and *Gentiles*, upon the destruction of *Jerusalem*, which twice refers to the other rule, as formerly observed by christians, and which ought now to be observed, is preserv'd in all the present copies of the constitutions, in the place already cited, and is as follows :

* No longer observing to keep
 * this festival with the *Jews* : for
 * we have now no communion
 * with them. For they err in that
 * very calculation which they pretend to make, that they may run
 * every way into error, and be alienated from the truth. But for
 * you, observe accurately the vernal equinox, which happens on
 * the 22d day of the 12th month,
 * which is *Dysurus*, (or *March*.)
 * Observing withal till the 21st
 * day of the moon (or lunar
 * month) that the 14th day of the
 * moon may never fall into any
 * but that week (otherwise an error may arise, and we may,
 * through ignorance, keep the pass-
 * over twice in a year) and that
 * we may not keep the festival of

* the Lord's resurrection on any
 * day, but on the Lord's day.

Whence it appears most evident, that the present rule for the Gentile churches finding of *Easter* ought to be this, as I have some time since set it down in my *Sacred History of the Old Testament* vol. III. p. 916. [See also my pamphlet intitled *St. Clement's* and *St. Irenæus's* vindications of the *Constitutions*, p. 26-29. at large.]

* Observe accurately the vernal equinox, till the 21st day of the moon or lunar month : [which is the 15th day from the computed new moon.] And let the full moon fall into passion week.

Now, my Lord, we are here to note, and that with great attention, that these determinations, both as to the time of the vernal equinox, and of the full moon, are expressly called by that very learned chronologer *Anatolius*, in the third century, *Κυριακαὶ Ἀνοδίσκου*, or *Our Lord's own demonstrations*, as I verily believe they are. See *Sacred History of the New Testament*, p. 560. out of *Eusebius's Hist. Eccl.* lib. vii. cap. 32. p. 285. Accordingly the breach of the first part of this rule, or the celebration of *Easter* before the vernal equinox, is in the VIII canon of the apostles, or of Christ by his apostles [for as the laws of *Moses* are no other than the laws of God by *Moses*, who himself made no such laws ; so are the constitutions and canons of the apostles nothing else than the constitutions and canons of Christ by his apostles, who themselves made no such constitutions or canons at all] I say the breach of this law, is in a clergyman no less than deprivation.

privation. 'If any bishop or presbyter, or deacon shall celebrate the holy day of the passover before the vernal equinox, with the *Jews*, let him be deprived.' Whence it is plain, that we want no other tables in order to our compliance with this rule, but that of the time of the vernal equinox, and that of the time of the full moon after it, every year; with the situation of the sunday or lord's day following. This *Dr. Wallis* truly affirms in his letter to *Bp. Lloyd*, lately reprinted in the *General Evening Post*, of Feb. 23d last, whose remarkable words are these: 'If in the rule for *Easter*, instead of the *Sunday* next after the 21st day of *March*, you say, that next after the vernal equinox, the work is done; and we might be excused the trouble of palchal tables, and the intricate perplexities of the *Gregarian* epacts). For then every almanack will tell you when it is equinox, and when it is full moon.'

I am, my Lord,
London, March your Lordship's very
8, 1751. humble Servant,
W. WHISTON.

*Some Account of the Petrifications
and figured Fossils found at
WHITBY.*

WHITBY is a sea-port town situate on the *Yorkshire* coast: It has long been considerable for its shipping, but is much more so at present than formerly: Many improvements have of late been made for the more convenient building, sitting-out, and repairing ships: No less than four dry docks have been erected within

these few years, and by additions to its moles or piers, the port has been rendered much safer and more commodious. But that for which this town is particularly remarkable, and which ought to make its name famous in natural history is, the fund of natural curiosities in its neighbourhood; which, whether we consider their number, nature, or variety, highly merit the attention of the curious: And yet such is the obscure out-of-the-way situation of the place, that they have not yet fallen under the cognizance of any naturalist of note, nor has any tolerable description (if any at all) been ever given of them. Permit me then, by your means to begin a catalogue of this magazine of rarities, and to open to the public a natural museum, where the virtuosos may gratify his curiosity, and the philosopher increase his knowledge.

On the east side of the mouth of the harbour or port are cliffs nearly perpendicular; the height of them about 180 feet above the level of the sea: At high water the foot of these cliffs is wash'd by the waves, at low water the sea retires and leaves a dry shore of a considerable breadth: The shore here is very little sandy; it is a hard smooth flat rock, harder than the slates used at schools to figure and draw schemes upon, and nearly of the same colour: The inhabitants call this sort of rock the Scarr, and it is in a manner overspread with loose ragged rocks, and large stones, scattered upon it in great disorder and confusion.

Fix'd in the surface of this scarr, and also in all parts of the lower stratum

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stratum of these cliffs (which stratum is a loose stony sort of stone of the same colour as the scarr) are found in great plenty, the curiosities of which I am now to give you a description.

1. *Ophiomorphites or Stone-snakes.*

These snakes are all roll'd up in spiral volutes, a form common and natural to this sort of reptiles: Their bodies are very neat and perfect, but they all want heads: none are ever found with any: They are all inclosed in hard roundish stones of the colour of the scarr and lower stratum of the cliffs: There are two different species of these snakes, the one is round-bodied, fluted or insulated; the other is flat-bodied, ridged on the back, and pitted on the sides. The round-bodied snakes are girt or encompass'd from end to end, with semicircular channels or cavities, the appearance of which is just the reverse to that of a cask or a cylindrical body bound about with wooden hoops contiguous to each other; for the hoops are convex and raised above the body of the cask, whereas these rings are concave and sunk or let into the body of the snake. The other species are flattened on the sides, as if the sides had been pressed together, a ridge runs along their backs, and the marks wherewith their sides are pitted or indented resemble the impression made by the extremity of one's thumb in a soft substance.—The stone wherein they are inclosed, or the nidus, must be broken very carefully, otherwise you will break the snake too: The impression

which the snake leaves upon this bed or nidus is very perfect and beautiful. The body of the snake is sometimes powder'd with shining specks, and sometimes is of a shining yellow colour as if it were gilt. The snake and the nidus are not the same sort of stone: A substance resembling salt-petre in colour, transparency and hardness is frequently found within the snake. The snakes are of various sizes: The diameters of the spiral convolutions are from 1 to 6 or 7 inches. The flattened snakes are the largest, but the round-bodied insulated snakes are the most numerous as well as the most beautiful.

2. *Petrified Shells, or Shell-fish.*

These shells are of the bivalve kind, not found singly, but in pairs, connected by a joint or hinge, and closed like compleat and perfect shell-fishes; but upon breaking them, instead of a petrified fish, you find them fill'd with stone of the colour of the stratum wherein they lie: The shell itself is of a quite different substance from its contents; it shivers into thin shining flakes or laminae, and is very brittle. The lineaments, seams or traces which distinguish the growth or texture of real shells, are very discernable, and nicely preserved in these. They are about the size of cockles, but not of the cockle kind. Of these there is great plenty. Petrified scallop-shells are also sometimes found on the scarrs, but they are very rare.

3. *Trochites.*

These are conical stones of various

rious sizes, from $\frac{1}{2}$ to $1\frac{1}{2}$ inches diameter at the base, and from 1 to 5 or 6 inches long. The sloping side of these little cones is not straight, but convex, curving or bulging outwards, but not much. Upon breaking or cutting these stones parallel to the base, the section is a radiated circle, innumerable radii issuing from the centre, which is in the axis of the cone, to every part of the circumference or superficies of it. Large pieces of the scarr are frequently met with, stuck full of these trochite in all manner of directions, and very confusedly huddled together. The trochite are called thunderbolts by the inhabitants, and are found in great numbers.

4. Petrified Wood.

Large pieces of petrified wood are found fix'd in the scarr in many parts of it: To the eye it has the perfect appearance of wood; the fibres, grain, and even knots of the wood are all very plain: But upon handling it you find it stone: It is brittle, friable, and not so heavy as common stone. You may break small pieces of it with your hands without much difficulty.

With respect to the origin and formation of these stones, the very learned Dr. Lister, *Camerrarius*, and others who have given us accounts of stone in the form of animals which have been found in other places, will have it, that such like stones were form'd in the earth at the creation, and that they are *lapides sui generis*, or *lufus nature*: But this way of talking is by no means satisfac-

tory; it is giving us assertions for proofs, and hard words and learned language for arguments. — The opinion which generally obtains, and which is supported with great force of argument by Dr. Woodward, in his natural history of the earth, is that the stones in the form of animals were formerly living creatures, and in the convulsions which shook the globe at the deluge, were overwhelm'd and buried in its bowels, and meeting with earth or water of a petrifying quality, were chang'd to stones. — The bodies we have just now described afford strong presumptions in favour of this opinion. The snakes we see are inclosed in stones, the shell-fish are not. May not we therefore presume that the stratum wherein they are found was once a soft mud, and that the snakes by virtue of a viscous glutinous matter issuing from their bodies, appropriated to themselves little masses or portions of it, whereof the beds or nidi were form'd, and that the shell-fish whilst yet alive and gaping were fill'd with this mud, and afterwards pressed close when the then fluctuating surface of the earth came to settle, consolidate and subside? Is not this medley of vegetable substances, and aquatic and terrestrial animals all petrified and in the same stratum, a further presumption that they are the effects of the deluge? There is one particularity in the round-bodied snake, which, tho' some may think too minute and trifling, I will mention as a further confirmation of this opinion. It is this, that the breadth of the

semi-

femicircular channels on rings of the round-bodied snake is greater at the back than it is at the belly of the snake. Now we know that if a long, round, flexible body be roll'd up into a spiral form, the inner parts towards the centre of convolution will be contracted and pressed together, whilst the outer parts towards the circumference are all stretch'd and widen'd. In like manner when these snakes roll'd themselves into spiral volumes, their channels would contract at the belly, and widen at the back, tho' when the snake was stretch'd out at length, they were probably of an equal breadth throughout. Many other minute circumstances will occur to a judicious observer, and fully convince him; but the bounds I am confined to, will not permit me to enlarge further at present.

Let me conclude therefore with this observation, that a lonely walk under the cliffs cannot fail of affording an agreeable amusement to a philosophic and contemplative mind. The foaming surges thundering at your feet, the lofty precipices impending o'er your head, and the ruins of a world, the manifest vestigia of the deluge, before your eyes, conspire to form a scene solemn, grand and awful, and to dispose the mind to a serious meditation upon the omnipotence of the great governor and creator of the universe, and the mighty changes and stupendous revolutions which this globe of earth has certainly undergone.

Sunderland, Yours, &c.

March 9th 1759.

T. D.

[*Whitby* is about 12 miles north from *Scarborough*. We find in *Magna Britannia*, &c. that it was called *Whitby*, or *White Town*, tho' antiently *Stran-shall*, from a monastery so named; that it was a well-built town situate on the river *Esk* just at its influx into the sea; that it had a commodious harbour, and 100 ships belonging to it; that the pier being decay'd, an act passed 1 *Annæ* for rebuilding and repairing it. In the said work is a fabulous account, "that *St. Hilda*, abbess of the monastery of *Stran-shall*, being eminent for her sanctity and learning, by her prayers turned certain serpents into stones, (which took its rise from the snake stones here found as above-mentioned) and caused the wild geese flying over a certain piece of ground belonging to her monastery to fall down dead." Of this matter the writer adds these words: "There is one rare phenomenon relating to the air here, which we can't but mention, tho' we have not judgment enough to solve it. There is a certain piece of ground near *Whitby*, over which when the wild geese fly in winter to the unfrozen lakes and rivers in the more southern parts, in great flocks, they suddenly fall down to the ground, to the great amazement of beholders. We should not have taken notice of this accident, had we not been well assured of the truth of it from several credible persons. But we cannot believe that the holy abbess *St. Hilda* hath by her prayers entailed such a quality on this ground."

ground. It seems to us that this hurtful quality is in the air, and that at a great distance from the earth, because wild geese fly high.—We assert nothing positively. What if the air should be so pure here that it is not fit for breathing, and so the wild geese faint and fall?—The said abbess assisted in the council or assembly at *Whitby*, in composing the controversy about observing *Easter*, which had occasioned such difference, that *Osway*, king of *Northumberland*, kept it after the custom of the *Britons*, but his queen and his son prince *Alfred*, kept it after the *Roman* way, introduced by *Augustine* the monk; so that two *Easters* were kept in one year, the king's *Easter* being part of the queen's and prince's lent. But the king with *St. Hilda* was obliged to yield to the influence of *Rome*, which pretended *St. Peter's* authority; that *St. Peter*, porter of heaven, might not turn the key against him.]

Farther Remarks on the Practice of
INOCULATION.

THE author of some reflections on this subject, inserted in a former Magazine, in submitting them to the consideration of the publick, had nothing in view but to point out some circumstances in this process, which, for want of being duly attended to, he thought had contributed not a little to retard the progress of inoculation amongst us, from their having been the unobserved causes of some miscarriages, which afforded those who are not friends to it, too favourable an opportunity to decry it.

It was suggested, in the paper refer'd to, that the solicitude of the operators, that their part of the process might not fail, may have prompted them sometimes to introduce a greater quantity of the variolous matter, than was necessary to produce the disease, or consistent with the patient's safety: and this only from care, on one hand, that the disease might take; inattention, on the other, to the nature of the taint they convey'd; not perhaps reflecting that the effects of a large or a small quantity of the infectious matter might be very different.

In support of this opinion; it was observed, that as the infecting substance was matter, it was reasonable from analogy, to conclude that, like other material agents, every thing else being equal, its effects would be proportion'd to its quantity; or, in other words, that a larger quantity of variolous taint introduced by inoculation, may justly be expected to cause a more violent distemper than a smaller.

The age, constitution, season and management, doubtless, co-operate in producing a mild or malignant kind; and were included in the general reserve of *every thing else being equal*. But if we attend to what happens in other contagious and infectious diseases, to every thing that affects the human body, whether as aliment, medicine, or poison, we shall scarce find one exception to this general conclusion; that, *ceteris paribus*, the more always produces more conspicuous effects than the less. The bite of the viper, venereal contagion, and pestilential infection, were brought as instances, out of many others that

that might have been alledged, to prove the reasonableness of this conclusion.

It was thought that an opinion of this nature, tho' unsupported with the least shadow of reason or authority, might be offered to the publick the more securely, inasmuch, as no unlucky event could ensue from the experiment, save only that of a disappointment, in not having the disease. Should the small quantity of matter made use of, in consequence of this intimation, have proved insufficient to produce it.

But this, it is presumed, for the reasons already offer'd, cannot be said of the contrary practice; nor can it be safely alledged, that the quantity of matter made use of, in communicating the small-pox, is a circumstance of no moment; or that tho' a little will produce the disease, much will do no harm: if this then be a dangerous position, as from analogy and observation it seems to be, is it not absolutely necessary, that those who think inoculation ought to be encouraged, should for their own sakes, their patients, and the causes, endeavour to find out, how small a quantity of the variolous matter is sufficient to produce the distemper, and make use of so much only? A method of communicating this disease like the following, was described in those remarks; it is practised by several with success, and has at once the advantage of being simple, and so contrived, as to ascertain, with some exactness, the quantity we would introduce.

Draw a piece of thread thro' a ripe pustule, so as that some part of the thread may be moistened

with the matter. This, when dry'd by holding it a few minutes in the air, may be put into a clean phial or box, and kept for use.

When the operation is to be perform'd, first make a slight scratch, or superficial incision, either in the leg or arm, and near that part of either where issues are commonly made: cut off a small piece of the thread charged with variolous matter, of an inch, or even less, lay it upon the incision, cover it with a bit of sticking plaster, and the operation is performed.

It is not supposed that the places where the incisions are directed to be made, are more or less susceptible of infection than any others; but as the little wounds generally become inflamed, grow foul, and continue to discharge some matter during the progress of the disease, they may, when this is at an end, be easily converted into issues, which, if kept open a few months, may probably be of considerable advantage to the patient.

By this method a determinate quantity of matter may be apply'd, with much more precision, than can be done by pledgets, doffils, &c. whose textures being very different, and their surfaces irregular, make it altogether impracticable to know or measure the quantity of matter we apply, with any certainty.

This was what the author of those reflections principally insisted upon, with respect to the quantity of matter to be introduced; but added another caution, which may, perhaps, at first view be thought trivial, but is in effect of considerable importance; and that is, the necessity of having the mat-

ter taken from the person in the small-pox, convey'd by another hand to the person employ'd to perform the operation.

The reason for this caution is obvious: if the operator takes the matter from the sick, by his stay in the room, near the bed, and even touching the pustules, whilst he is collecting the taint, he becomes charged with the infectious effluvia in such a manner, that in all probability his coming into the company of one who has not had the disease, would be sufficient alone to communicate it. And thus whilst the subject is endeavouring to reap the advantage of an artificial infection, he unhappily receives the distemper in a natural way likewise.

These circumstances would not have been thus prolixly repeated and insisted on, had not the author's intention been by some misunderstood; for one gentleman so far overlooked his design, as to think a defence of the practice of inoculation, necessary against those remarks which were solely intended to promote and establish it. To this misapprehension may be ascribed some unkind expressions; his zeal for the cause having outrun attention. Otherways, no doubt, the gentleman would have allowed, that if a *small quantity* of the matter was sufficient, a *large one* was at least unnecessary, if not injurious: but reason and analogy seem to render the last supposition most probable, which sufficiently justifies the author of those remarks, for offering them to more general consideration.

The question therefore not being about matters purely specula-

tive, but about a fact, in which the public are greatly interested, it is hoped that those who have opportunity will endeavour to determine it, by careful observation and experiment.

But if this gentleman's inadvertency, and the unmerited reproofs he throws out, gave the writer some concern, he was not a little pleased with the candid account of a seemingly unsuccessful experiment in a letter sign'd *O. N.* for which the public is indebted to the author, and must be so to every one, who, with equal candour and clearness, communicate their observations on so interesting a subject.

Mr. *O. N.* tells us, that he try'd the method of inoculation proposed, on a child; but tho' there was reason to think the part was infected, no eruption ensued, only a slight feverish heat was perceived about the time when the fever of eruption usually comes on, the incisions grew enflamed, foul, and after a copious discharge, yielded to proper applications.

Perhaps the following relation may discover, that even this case, so apparently unsuccessful, is a farther testimony to the utility of the method in question, and may also afford some satisfaction to the friends of the child, upon which the operation was performed.

A young man in a considerable town, who never had the small-pox, yet from the nature of his employment would be daily exposed to unavoidable danger, were it to be in the neighbourhood, determin'd to be inoculated. The matter was brought from a distant village. A small quantity of it

was

was lodged in an incision upon the arm, as usual; about the time of sickening, he felt some slight symptoms of a fever, but they soon went off, without producing any eruption that look'd like the small-pox; a pimple or two broke out near the incision, which, in the opinion of those who attended him, might be attributed to the dressings, rather than be look'd upon as a variolous eruption. The incision was painful, inflamed, and discharged a considerable quantity of matter, and at length heal'd up entirely; leaving the patient in doubt how far the process he had undergone, might be likely to protect him from any future attack of this distemper.

But an unexpected event, in a little time, removed all apprehensions of this nature: a child in the family where he lived, who was intended to receive the small-pox from him in the natural way, in case the operation succeeded, and almost daily attended to see the orifice dressed, was seized with the usual symptoms of the small-pox, which proved favourable, and went off as usual in the mildest kinds.

Upon recollection it was observed, that the symptoms came on about the time when they ought to have appeared, had the disease been received by infection from a person actually labouring under it in the natural way; that is, about the eighth day from the maturation of the pustules.

From these circumstances it may be justly inferred, that the child received the infection from the person inoculated, and consequently that he was as effectually secured from the small-pox, as if he had

undergone it in a much severer degree. What makes this instance still the more conclusive, is, that there was no other person in the town at that time, save one, who then labour'd under the small-pox, and this one lived in a remote quarter, and no communication was known to have been betwixt the families on any account whatever.

This case affords just cause to apprehend, that the child mention'd in Mr. N's letter, is to all intents and purposes secure from any future attack of this disease; and likewise ground to believe, that whenever the incision becomes inflamed, grows foul, and is cover'd with sloughs, discharges an unusual quantity of matter, of various complexions and consistence, resists all endeavours to heal it, till after a certain period, when it digests and heals as it were spontaneously; whenever these circumstances happen after inoculation, tho' no eruption should appear, it seems not unreasonable to conclude, that the danger of having the disease in the natural way is totally removed.

Crediton, March 19, 1751.

SIR,

ON the 8th of last February, in the evening, the following phenomenon appeared here. At 8h $\frac{1}{4}$ the air being very serene and clear, a bright stream seemed to emerge strongly from the vapours near the horizon due west; it passed between aldebaran and orion's right shoulder, with a very dark shade on its southern side, and reached considerably to the east of procyon, where its breadth became very

T t 2 great,

great, but light faint; about an hour after this vanished, and another stream arose, which passed to the westward of the zenith, and came about towards the south; the northern part of heaven was full of bright spots, which visibly would burst and diffuse themselves around, until the whole northern hemisphere became luminous.

Yours, &c. S. DUNN.

[LONDON MAGAZINE.]

The Speech of T. Sempronius Gracchus, was in Substance as follows:

Mr. President,

SIR,

HOW long the custom has continued of vesting such an arbitrary power in the colonel over the staff-officers of his regiment, or when it was introduced, I shall not be at the pains to inquire; but if I have been rightly informed, it is a power that has been very little exercised, and when all the military laws of *Europe* have been ransack'd for severities against soldiers, and for extending the power of their commanders, it is high time for this house to enquire into every power, which ancient custom or modern regulations have introduced into our army, in order to limit the power of the commanders, and secure the lives and liberties of the commanded, as far as is consistent with that due obedience and subordination, which it is necessary to preserve among soldiers of all ranks and degrees.

This power, Sir, might in former times have passed without notice, and may still, for what I

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know, be necessary in time of war; but we ought to distinguish between a time of war, and a time of peace, which is a distinction I find some gentlemen very unwilling to make. We ought to consider, Sir, that the laws made by us relating to our armies, either by sea or land, are meant only for their good government in time of peace; for in time of war, either abroad or at home, his majesty has in a great measure by his prerogative an absolute power; and those to whom the exercise of that prerogative is committed, have nothing to consider but the good of the service; for whatever might appear to be necessary for that purpose, would be excused, even though contrary to law; and an act of indemnity for all such exertions of power has always been passed in parliament, as often as it has been thought necessary.

In passing this bill therefore, Sir, or any bill of a like nature, we are not to consider what powers may be necessary for the service in time of war, but what may be necessary in time of peace; and as every power is liable to abuse, we ought, in framing our military as well as our civil laws, to be extremely careful not to grant any power but what is absolutely necessary; nor to extend any power beyond what is absolutely necessary for the due exercise of government in time of peace and tranquillity. If gentlemen would attend to this distinction, surely they would not talk of any custom among the *Romans*, whilst the liberties of that glorious commonwealth remained entire and free from danger. In time of war, it is true, the generals of

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their armies had a most unlimited power over the armies they led to the field; but for a long time those armies returned always with their general to attend him in triumph, and as soon as they arrived within the settled boundaries of the commonwealth, his power ceased, and all the soldiers of his army being thereby absolved from their military oath, became again free citizens of Rome.

This, I say, Sir, was the custom among the *Romans*, whilst their liberties remained entire and free from danger; but when they carried their arms into *Africa* and Spain, they began to continue their armies, and the soldiers of those armies, under their military oath, for a number of years; and what was the consequence? the soldiers, by being so long kept under absolute power, began soon to lose their taste for liberty, and in little more than a century were made the instruments for oppressing the liberties of their country; which would probably have happened much sooner, if the misfortunes of the second Punic war had not given a check to the luxury, and a fillip to the virtue of the *Roman* people. No custom of the *Romans* can therefore be pleaded for any sort of military law in time of peace; but the misfortune of that people, the overthrow of that glorious commonwealth ought to be a warning to us, to let our soldiers have as often, and as much as possible, a taste of living under the limited power of a free government, and of the difference between that and living under the absolute power of a military commander; and for this reason, as

the military laws we make, can relate to nothing but the government of our army in time of peace, we should be as sparing as possible with respect to every thing, that may look like vesting an absolute power in the commander, over all, or any of those under his command.

I cannot pretend, Sir, that I perfectly understand the duties of a serjeant or corporal, but I cannot think there is any mystery in the affair, nor can I comprehend how a serjeant or corporal can be guilty of any failure of duty, which cannot be explained or proved before a court-martial. As it does not require any great brightness of parts, or any extraordinary qualifications, to be a corporal, surely, if a soldier were by a nature so remarkably stupid, as not to be fit to be a corporal, it could not fail of being known to the officers of the company in which he serv'd; and without a recommendation from some of them at least, no soldier is, I am sure, no soldier ought to be advanced to be a corporal or serjeant; for if without such a recommendation any soldier should be advanced by the colonel to be a corporal or serjeant in the regiment, I should much suspect, that it proceeded from what the hon. gentleman seems to be afraid of; and that the soldier had by some means or other procured a purse of gold to be given to his colonel for his advancement; but this could so seldom happen, and it would be so very difficult to keep such a transaction concealed, that I do not think there would be the least ground for apprehending such a consequence, should this clause be agreed to,

to, and all our staff-officers thereby secured in the enjoyment of their posts *quamdiu se bene gesserint*; which is a security every officer in the army ought to have, so far as it is consistent with the nature of military service; therefore I think the power of arbitrary taking from a man that commission or rank in the army, which he has purchased by his service, is a power that ought to be lodged no where but in the crown alone; and though the power of thus suspending, 'till the pleasure of the crown can be known, may be delegated to a commander in chief, the power of arbitrarily cashiering neither ought nor can be delegated to any subject whatsoever.

In time of peace therefore, Sir, there can be no danger in preventing a staff-officer or soldier's being punished, unless by the sentence of a court-martial; but this arbitrary power of punishing soldiers, or reducing staff-officers, if continued in time of peace, may be of the most dangerous consequence to our liberties both in a military and civil respect. In a military, because men subject to such an arbitrary power must be considered, they must consider themselves, as in a state of slavery: They are really in the same condition with the negroes in the *West-Indies*; for though by the laws in that part of the world a master be allowed, by his own authority, to punish his negro slave as often, or with as much severity as he pleases, he is not allowed to extend that punishment to life or limb; and if our soldiers be for a long time continued in this state of slavery, like the *Roman* soldiers

of old, they will lose all taste for liberty, and may then be induced to assist their commanders in destroying the liberties of their country. But this, Sir, is not the only danger; for even in a civil respect this power of reducing staff-officers may be of dangerous consequence to our liberties; because many of them are house-keepers, and as such have a right to vote for members of parliament in some of our cities or boroughs. Can such men vote with freedom at an election? Can they refuse to vote for any candidate that comes recommended to them by their colonel? And as to every such recommendation, it may be supposed, that the colonel will follow the directions he receives from the chief general of our army.

Thus, Sir, the commander in chief of our army may make himself master of many of our elections; and where he cannot by such means make himself master, he may do as *Caius Marius* did at *Rome*, he may give private orders to his soldiers to murder any one that shall dare to set himself up as a candidate against the man he has recommended; for the first attempt that great and wicked *Roman* made against the liberties of his country, was to get his soldiers to murder the man who stood candidate for the tribuneship in opposition to the person he patronised; and the *Roman* soldiers were even by that time become so abandoned, so lost to all sense of law or liberty, that they readily obeyed their general's orders, tho' he was then out of command, and tho' it was but an hundred years after the end of the second Punick

war, and not above one hundred and fifty years after the *Romans* first began to keep the same army under military law for a number of years together : for though the *Romans*, from the very first origin of their city, were almost continually engaged in wars, yet those wars were always, for the first five hundred years, carried on by fresh armies, so that it seldom happened that any number of their troops were above a year without returning to enjoy the happiness of freedom and liberty. By this custom their citizens continued all to be soldiers, and their soldiers to be citizens ; but soon after they began to keep up, and to carry on their wars by standing armies, their citizens lost that warlike spirit, and their soldiers that love of liberty, by which alone the freedom of government can be preserved.

For this reason, Sir, we ought to be careful not to give the meanest soldier of our army an occasion to think, that he is in a state of slavery : on the contrary, we should, as far as is consistent with the nature of military service, furnish them with reasons for rejoicing in their being *English* soldiers, and consequently in a condition much superior to that of the slavish armies upon the continent ; and as this of inflicting punishments by the sole and arbitrary will of a commander, is a power that has been very seldom exercised in time of war, it cannot, I think, be necessary in time of peace ; consequently I must, for the sake of my country, as well as for the sake of the staff-officers and soldiers of our army, agree to

have this clause made part of the bill now under our consideration.

The next that spoke was Cn. Fulvius, whose Speech was to this effect :

Mr. President,

SIR,

THE spirit of reformation, with regard to our military laws, is of late grown so very warm, that I wish we may not, in the heat of our zeal, do as *Jack* did with his father's coat ; I wish we may not tear the substance to pieces by too rashly tearing away the ornaments. For my own part, I shall never be for introducing a new law to prevent a grievance that was never felt, nor shall I be for abolishing an old custom from whence no inconvenience ever ensued, of which no bad use has ever been made. When I say this, no gentleman can expect, that I should be for adding this clause to the bill now under our consideration, since it has not been so much as insinuated, that any wrong use has ever been made of the power, which the colonel has to reduce a serjeant or corporal to a private centinel, when he finds it necessary for the service. Nay, I do not know how a wrong use can be made of it ; for, to reduce a serjeant to a private centinel is so far from being a punishment, that it cannot properly be called degrading him ; because, though he be called serjeant, and has a sort of command, he is still but a common soldier, as was some years since determined after a solemn argument at common law, on occasion of a serjeant's being arrested, and carried

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to prison to the *Marshalsea* for a debt under 10 l. To this action, or at least in bar of the arrest, he pleaded that clause in the mutiny act, which provides that no soldier shall be taken out of his majesty's service by any process or execution for a debt under 10 l. and upon this plea, after a solemn hearing, he was discharged; because it was truly said, that his colonel's putting a halbert into his hand instead of a musket, did not alter his condition, or give him any legal rank in the army above that of a common soldier; for that the colonel might next day take the halbert from him, and put the musket again into his hand.

This, Sir, was the manner in which that question was then determined; but if such a clause as this now proposed had then been in the mutiny act, perhaps the question might have been otherwise determined; and if the adding of this clause should hereafter produce an alteration in the opinion of our lawyers, I believe, there are many serjeants and corporals in the army, who would have very little reason to thank you for the favour you intended them by adding such a clause. In short, Sir, you may, I think, as properly take from a captain the power of removing a soldier from the front to the rear-rank, or from the right to the left, of his company, as to take from a colonel the power of removing a halbert from one man's hand to another's, as often as as he finds it may be for the benefit of his regiment.

Then, Sir, as to the punishment of soldiers, I do not know that any thing properly called punishment

was ever inflicted upon any of them, but in pursuance of the sentence of a court-martial; for if the major or adjutant of a regiment should give a soldier a tap with his cane, for not having clean linnen, or for carrying his arms in a slovenly manner, I hope, you would not call such a necessary correction a punishment; and yet if this clause should be passed into a law, I do not know but that our soldiers may take it into their heads, that this sort of correction has been declared illegal, and that the officer who makes use of any such is liable to an action of assault and battery. Nay, I do not know but that our judges might be of the same opinion; for though we may make laws, it is they that are to interpret them, and we cannot always foresee what sort of interpretation they will put upon the laws we make. This I am sure of, that they have sometimes put an interpretation upon a law, that was never so much as dreamt of by any one concerned in making it.

For this reason, among many others, Sir, we ought to be cautious of adding any new and unprecedented clauses to the bill now before us; and as to ransacking all the military laws of *Europe* for severities, I do not know what the noble lord means by it. I know of no severities that have been lately introduced into this bill, nor has any alterations or amendments been made to the articles of war, but in order to give people a true notion of what is meant by discipline, or to describe clearly and fully the offence, the punishment, or the method of proceeding intended. And as to any new regu-

regulations, no one has been introduced but what was before established by custom in our army; upon the whole of which I will say, that no army in the world is better regulated, nor are the soldiers in any country less severely dealt with, or better secur'd against injustice or oppression. They are so far from being in a state of slavery, that they are, in my opinion, less liable to be rigorously dealt with when guilty, than those criminals are that are to be tried by common law; for courts-martial are always more inclined to lenity than severity, and are too shy of declaring a man guilty, when there is not the strongest evidence against him.

We have not therefore, Sir, the least cause to apprehend, that our soldiers will ever look upon themselves as slaves; or that they will enable any commander to overturn that constitution, under which they enjoy so much security, and from which they reap so much benefit. With respect to our army, we have nothing to fear but a relaxation of discipline; which might render them unfit for defending us against our foreign enemies; and too apt to be troublesome not only in their quarters, but in every country they pass through; and as a relaxation of discipline might probably be the effect of the clause now offered, I must be against making it a part of the bill, especially as the honourable gentleman who offered it, did not attempt to shew, that in any one instance an unjust use had been made of the power which the colonel has over the staff-officers in his regiment.

VOL. II.

Upon this C. Trebonius stood up again, and spoke in substance as follows: viz.

Mr. President,

SIR,

I Always thought, Sir, that a just apprehension of danger or mischief was sufficient for inducing this house to agree to a new regulation, or to abolish an old and useless custom; but the honourable gentleman who spoke last, it seems, thinks, that we ought not to stop up the hole in a bridge 'till some person has fallen through and been drown'd: We ought not to abolish that absolute power, which the colonel has assumed over the staff-officers of his regiment, 'till an instance be given of its having been egregiously abused. I confess, Sir, I always thought otherwise, and for this reason, when I opened this clause to you, I endeavoured only to shew, that this power was in itself dangerous and useless, that it might be very much abused, and that it never could be necessary for any good purpose; but now I am called upon, I think myself obliged to give an instance of its having been abused, which I do with reluctance, because I do not like to rake into the misconduct of officers, either of a high or low degree; and I must say, I am so far from being of opinion, that this power never was abused, that I believe, it would be found, upon enquiry, that hardly any use was ever made of it, but what was an abuse.

Now, Sir, as to the facts I am going to mention, I must premise,

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that I do not assert them from my own knowledge : I had them only by information ; and therefore all I shall say is, that I shall faithfully relate them, and exactly as they have been told to me. During the heat of the *Westminster* election, a serjeant and corporal had the misfortune (I call it a misfortune, from what afterwards happened) to be marching along the streets with a party, going, I suppose, to the playhouse, or upon some other duty ; and as they were upon their march, some of the soldiers behind them joined in the popular cry then reigning in the streets, and called out, *Vandeput for ever*. These uncourtly words, for tho' they were popular, they were certainly at that time uncourtly, neither the serjeant nor corporal took any notice of ; but after their duty was over, returned to the parade, and dismissed their party, without making any report of this accident to the commanding officer. The accident was however taken notice of, and related by some busy tale-bearer. The serjeant and corporal were sent for and examined : They confessed they had heard some such words from some of the soldiers in their rear ; and because they could not fix upon the man who had committed this heinous trespass, nor had made any report of it to the commanding officer upon guard, they and their whole party were sent prisoners to the *Savoy*, and both the serjeant and corporal were reduced into the ranks, where they have ever since served, and are like to serve for years to come, as common soldiers.

These, Sir, are the facts as they have been related to me ; but that

you may not entirely depend upon my relation, I must inform you, that the two men are now at your door, and ready to attest what I have told you, if you will please to call them in for that purpose. And now I must appeal to gentlemen, whether this was any military crime or indeed a crime of any kind, much less a crime which deserved such a severe punishment, as that of reducing a serjeant and corporal to private centinels ; for notwithstanding what has been said as to its being no punishment, and notwithstanding the trial at law, which the hon. gentleman was pleased to give us an account of, I must still look upon it as a very severe punishment ; and I shall continue in that opinion, unless the hon. gentleman could convince me, that there is no difference between 10s. 4d. per week, and 4s. 6d. per week, or between commanding and being commanded. This I believe he will never be able to convince me of ; and while I continue in this opinion, I must think, that this was a very great abuse of the power which the colonels in our army have by custom assumed, of reducing staff-officers to the rank of private centinels, whenever they please.

The hon. gentleman, Sir, may talk of the happy condition of the soldiers of our army, and of its being preferable to that of the soldiers of any other army ; but no man that reflects can think himself happy, whilst he is liable to be severely punished at the mere whim of any man whatsoever. And tho' I shall allow, that a little manual correction may now and then be necessary ; yet, it is what a good officer

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cer will always be very sparing of, and will never make use of it, till he finds that no amendment can be expected without it. But this is not what is now complained of, or proposed to be remedied by the clause I have offered to your consideration. It is to prevent any military commander's taking upon him to subject a soldier to such as have always been deemed military punishments, by his own sole authority; for that this is sometimes done, every gentleman knows, that knows any thing of our army; and that this should ever be permitted, I can never think necessary, considering how soon a court-martial may be held, and the proper punishment inflicted, after due proof of the crime, by the authority of their sentence.

As to courts-martial, Sir, I believe it may be true, that they have generally a bias to lenity, when influenced by any particular resentment, and when they sit upon the trial of a brother officer; and I likewise believe, that they have a pretty strict regard to justice, when the complaint is by one officer against another; but I doubt if they have the same bias to lenity, when a poor fellow of a common soldier comes to be tried before them, or the same regard to justice, when the complaint is made by a private centinel against a commissioned officer, or by such an officer against a common soldier. And as to our soldiers being so well secured against injustice, I wonder to hear any gentleman talk of it, that has ever read the report of a committee of this house, made but a very few years ago, relating to our army; for the off-

reckonings of every regiment certainly belong to the soldiers of the regiment, and if not wholly employed in cloathing, the surplus ought to be divided among them, or employed some way for their benefit; the colonel has no right to put a shilling of it into his own pocket.

I was likewise surpris'd, Sir, to hear it said, that no alterations or amendments had been lately made to our military laws, when every one knows, that great alterations, I shall not call them amendments, have been made both to the mutiny bill, and to the articles of war, within these last three or four years. Nay, this very power, which the colonel has over the staff-officers of his regiment, has been but lately brought into our articles of war; and it is no excuse for any oppressive regulation, to say, that it is founded upon an old custom; for such a custom, when taken notice of, instead of being confirmed, should be abolished, by a written law; this was what induced me to offer this clause to your consideration, which must, I think, be approved of by every gentleman who believes the story I have related; and if any one doubts the facts, he may easily satisfy himself, by calling in and examining the two men, who are now attending at your door.

*The next that spoke in this Debate was C. Saloni-
us, whose Speech was to this effect:*

Mr. President,

S I R,

WHatever doubt I may have as to the truth of the facts related to us by the hon. gentle-

man who spoke last, I have not the least doubt of his having had such an information; and I am fully convinced, that he believed his information to be well founded; otherwise he would not have communicated it to the house; but from the very nature of the facts related I cannot think, that they furnish us with a sufficient reason for abolishing a custom, or a power, that has so long prevailed in our army, and which, when properly exercised, must always contribute to the preservation of that authority, which every colonel ought to have over the regiment he commands; and this power is the less liable to objection, because if it should ever be improperly exercised, the error might be corrected by a board of general officers, who would order the colonel to replace a serjeant, whom he had reduced and turned into the ranks, for a reason which he could not justify.

Now suppose, Sir, that the two men at your door, upon being called in and examined, should, and I believe they would give the same account that the Hon. gentleman has done: nay, I will go farther, I will suppose the facts to be true; yet can it be supposed, that they can tell the motives which the colonel had for turning them into the ranks? Can any one with certainty tell those motives but the colonel himself? He might have had other motives for doing what he did, and such motives, perhaps, as these men would industriously conceal, even tho' they were sensible of their being well founded. But again, suppose that the colonel had no other motives than what are alledged, I will say,

that it would be a very ungrateful return in us, to take a power from the colonel, which he seems to have exercised purely out of regard to the freedom of our elections; for nothing can be of more dangerous consequence to the freedom of elections, than the army's interfering in any of those mobs that usually happen upon such occasions. If this should ever become customary, as the noble lord was pleased to observe, another *Caïus Marius* may arise in this country; for I must suppose that it was by a mob of soldiers, the *Roman Caïus Marius* got the candidate for the tribuneship murdered, who set up against his interest. Therefore, whatever the serjeant might think, a soldier's joining in such a mobbish cry at an election, was not such a trifling matter. It was a matter of such consequence that he ought to have taken notice of it, and of the man that was guilty of it; and he ought to have made it a part of his report to the commanding officer upon guard. His not doing so was a neglect of duty; but as this neglect proceeded probably from his ignorance as to the consequence, the punishment, if it can be called a punishment, may be thought too severe; therefore, instead of coming to this house to complain, where surely he can meet with no redress, he ought to have made use of his friends to have pleaded his ignorance for his excuse, and to have solicited his being restored, which by this method he might probably have soon obtained.

I have said, Sir, that these men cannot surely expect any redress

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from this house, and I think I am right in saying so, because it would look like our punishing a colonel for shewing a regard to the freedom of our elections; but whatever you may resolve on, I hope you will not call soldiers to your bar to traduce the character of their officers, unless those officers were likewise present; therefore, however gentlemen may think fit to vote as to the principal question, I hope, no gentleman will be for having those men now called in and examined. If you do resolve to examine them, I hope, for the sake of justice, you will at the same time give the officers an opportunity to justify themselves; but upon the whole, I must think the affair of such a trifling nature, as no way to deserve the interposition of parliament, especially as it is of no manner of consequence with regard to the question now before us.

To the AUTHOR of the LONDON
MAGAZINE.

S I R,

I Have lately, and but lately, read a piece, intitled, *An Inquiry into the causes of the late increase of robbers*, &c. and considering what I had wrote upon the subject, which you was pleased to insert in your magazine for October last, I did expect that the author, in order to make up a round dozen, would have mentioned street-walkers and publick bawdy-houses, as one of the causes of the evil now complained of; for that it is a cause, and a chief cause too, no man can dispute, who has ever thought seriously upon the subject, especially after reading what I had wrote,

and you had published so long before the appearance of this inquiry.

However, upon perusal, I found this cause not so much as once mentioned, or indeed hinted at in any part of this performance. I confess, I was at a loss how to account for such a neglect, and even now can suggest but two reasons for it; one of which is, that the author being, as I am informed, not only a trading justice, but a trading author, he has not lately perhaps had time to read any thing but what he writes himself. By saying, that he is a trading justice as well as a trading author, I hope no one will imagine, that I mean any reflection: I mean only, that he has some sort of pecuniary reward for what he does in both these capacities; and this every gentleman is not only intitled to, but ought to aim at, who is not so lucky as to have an independent fortune of his own.

The other cause that may be assigned for this neglect, is founded upon what is often asserted by malevolent people, but I hope without any truth: they say, that not only many of our constables, but many of our justices of the peace, derive great advantages from our street-walkers and publick bawdy-houses, by laying them under annual or casual contributions: nay, they add, that a justice may sometimes have ten or twenty guineas a year from a noted bawdy-house in his neighbourhood, for his protection and favour, without desiring him to do any thing but what he may answer for at the quarter-sessions; and that the constables, who are too often such as serve for hire, are not only in fee with such houses,

houses, but often make a good job of their watch night, by those ladies who walk the streets within their beat.

These are the suggestions, which one finds pretty general among the people, and in my youthful days I have often met with what seem'd to be a confirmation of such reports; for the mothers, in their cups, would sometimes give broad hints, and even very plainly insinuate, that they had an understanding with such a justice, or such a constable in their neighbourhood; and as it was a frequent custom with the rakes of my club, to pay a visit to the next roundhouse, and treat the constable and watchmen with wine and strong beer, at two or three o'clock in the morning, we often at that time found it full of wicked women; but when our curiosity led us to return there about seven, we generally found most of them gone, and none left but a few of the most wretched, some of whom very boldly affirmed, they were detained, and must suffer, because they had not half a crown, or a crown, to pay for their ransom.

Whether there was any real ground for these suggestions, I shall not take upon me to determine; but from the nature of things, they seem but too probable: for in a country where the rich are too indolent, or have too little public spirit to take upon them the execution of the laws, it must be trusted to the poor who serve for hire; and it is very natural for them to take money for not executing the laws, when they find they cannot get near so much by putting them in due execution;

so that the poetical character of *Justice-Hall* at the *Old-Baily*, extends itself to every inferior degree of magistracy, and may be altered thus:

*Where poor offenders must submit to fate,
The rich ones may enjoy the world in state.*

For this reason I cannot without indignation hear a rich tradesman, or a rich country squire, complaining of the non-execution of our laws, when, to my knowledge, the former never serv'd in person the office of constable, nor did the other ever attend a quarter sessions, or endeavour to qualify himself for serving his country as a justice of the peace. The only publick service which the rich now seem fond of, is the service in parliament; and even this, I fear, would be very little sought after by the rich, if it were not for the extravagant salaries and perquisites attending the sine-cure places, which are by that means now alone to be acquired.

How this indolence or selfishness in our rich people is to be corrected, I do not know: whatever a second *Alfred*, with despotick power, might do, I am afraid, that nothing besides will do, but some terrible publick misfortune; and therefore I am convinced, that what I have assigned as one of the chief causes of the increase of street and highway robberies, can no way be removed, but by erecting such hospitals as I have proposed. Indeed, as custom has rendered it impossible for unfortunate women to subsist without offence, I think it would be cruel to inflict severe punishments

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punishments upon them, unless you first contrive and establish some method for removing that impossibility. The same complaint lies with respect to our laws against vagabonds; for when the poor cannot find employment in their own parish or county, they must wander into another in search of it, and if they do not there presently meet with it, they must beg for subsistence; on which they are taken up and punished as idle vagabonds, whereas no person ought to be deemed so, but such as refuse to work for their subsistence when it is offered.

I therefore hope that, as the methods for preventing robberies and other felonies are now under the consideration of the legislature, they will not only think of punishing such as may hereafter happen, but of removing, as much as possible, every cause of their increase; and if they do, they will certainly provide some method for the employment and subsistence of those unfortunate women, who may be called the deplorable outcasts of the human race, and who would gladly labour for their daily bread, rather than continue in that forlorn and abandoned state, which accident, or the treachery of men, has drove them into; for tho' his worship has not mentioned common prostitutes and publick stews as a cause of the evil now complained of, no man can doubt of its being one, who has read my last upon this subject; and notwithstanding the excessive delicacy he shews, with respect to the luxuries of the great, I hope he will not insist, that this is a luxury in which they ought to be indulged.

This brings me to consider the favourable sentiments he has expressed, with respect to *Vauxhall* and *Ranelagh* gardens, masquerades, and polite gaming assemblies.

I shall admit, that in none of these there is any thing that can in itself be called criminal; but as to every one of them, the consequences are fatal, in a political as well as moral sense. The tradesman who ruins himself by frequenting them, ruins only his own family; but the nobleman, or member of parliament, who by such means reduces himself to distress, ruins his country; and therefore, there is no government we should dread so much, as a government that encourages such expensive diversions.

But has this gentleman forgot the well known adage?

Regis ad exemplum totus componitur orbis.

Does he think, that there is any pleasure, or any vice, in which the great are allowed to indulge themselves, that can effectually by law be denied to the little? We know the contrary: fashion has, in all ages, and in all countries, triumphed over law. I could mention several vices, some of them too abominable to be mentioned, that have been prohibited by the laws of all societies, and the precepts of all religions, and yet they have been, and are now, avowedly practised in many countries. Therefore, to prevent by law the enjoyment of any pleasure, or the indulgence of any vice, amongst those of inferior rank, whilst it is made fashionable by the practice of the great amongst us, I shall always

always look on as a chimerical project; and for this reason I have always looked on it as a glaring inconsistency in our laws against gaming, to except the palates of our sovereign.

The expence of these publick diversions, were it higher than it is, might not perhaps be too great for persons of very opulent fortunes, but their resort to such places renders it fashionable, and this will induce multitudes to go thither who cannot spare the expence. We know the curiosity of the female sex in particular, and the violence of their passion for what is called innocent pleasure. When temptations are thus publicly thrown in their way, if their fathers or husbands cannot or will not indulge them, such of them as are handsome will find those that can, and by indulging their innocent pleasures, they are often betrayed into those that are criminal.

From reason therefore, as well as from experience, I must conclude, that the multitude and variety of our publick diversions have corrupted and debauched many an honest man's wife or daughter, who would otherwise have preserved her virtue; consequently in a double respect I must consider these *innocent diversions* not only as a moral, but as a political evil. And for the same reason I must condemn all lotteries, publick or private, tho' in themselves innocent; because they propagate a spirit of gaming among the people, and are of signal service to those leachers, who having no qualities of body or mind, to gain a woman's affections, think of nothing but coming up to her

price; for a lottery ticket may corrupt a frail woman, who would reject double the value in ready money with disdain.

A just and wise government will always be careful to preserve, as much as possible, the virtue of the female sex; for in a country where there is no virtue among the women, it will generally be found, that there is very little true honour among the men; and as it is impossible to confine the enjoyment of publick expensive diversions to those only who can spare the expence, they ought to be restrained, if not prohibited; because they lead others into necessity, which is the most formidable enemy to the virtue of the female, and the honour of the male part of the human species.

I am, S I R,

Feb. 24. Your constant reader,

1750-1. and humble servant,

AN OLD RAKE.

From the BRITISH MAGAZINE.

The MORALIST. N^o. 65.

Non ego mendosos ausim defendere

Mores

Fasque pro Vitiis Arma tenere
meis. OVID.

Though the fallibility of man's reason, and the narrowness of his knowledge, be very generally and liberally confessed, yet if an enquiry be made into the conduct of those who so willingly admit the weakness of human nature, there will appear some reason for imagining that this acknowledgment is not altogether sincere, at least, that most make it with a tacit reserve in favour of themselves, and that with whatever ease they give up the claims of their neighbours, they

they are desirous of being thought exempt from faults in their own conduct, and from error in their own opinions.

The certain and obstinate opposition; which we may observe made to confutation however clear, and to reproof however tender; is an undoubted argument, that some dormant privilege is thought to be attacked; for as no man can lose what he neither possesses, nor imagines to possess, nor be defrauded of that to which he has no right, it is reasonable to suppose; that those who break out into fury at the first attacks of contradiction, or the slightest touches of censure, conceive some injury offered to their honour, some antient immunity violated, or some natural prerogative invaded; to be mistaken, if they thought themselves liable to mistake, could not be considered by them as either shameful or wonderful, and they would not surely receive with so much emotion intelligence which could only inform them of that which they knew before, or struggle with so much earnestness against a force that deprives them of nothing to which they thought themselves intitled.

It is related of one of the philosophers, that when an account was brought him of his son's death, he received it only with this reflection, *I knew that my son was subject to death.* He that is convinc'd of an error, if he had the same knowledge of his own weakness, would, instead of yielding to resentment and indignation; and artifice and malignity, only regard such oversights as the appendages of humanity, and pacify himself with considering that he had al-

ways known man to be a falling being.

If it be true that most of our passions are excited by the novelty of the objects, there is little reason for doubting that to be considered as subject to fallacies of ratiocination, or imperfection of knowledge, is to a very great part of mankind entirely new; for it is impossible to enter any place of general resort, or fall into any company where there is not some regular and established subordination, without finding rage and vehemence produced only by difference of sentiments about things often very trifling, and in which neither of the disputants have any other interest than what proceeds from their mutual unwillingness to give way to any suggestion that may bring upon them the disgrace of being wrong.

I have heard of men that, having advanced some erroneous doctrines in philosophy, have refused to see the experiments by which they were confuted; and the observation of every day will give new proofs with how much industry, subterfuges and evasions are sought to decline the pressure of resistless arguments, how often the state of the question is altered, how often the antagonist is wilfully misrepresented, and in how much perplexity the clearest positions are involved by those whom they happen to obstruct in the extension of a pleasing hypothesis.

Of all mortals in every age, none seem to have been more infected with this species of vanity, than the race of writers, whose reputation arising solely from their understanding, has given them a

very delicate sensibility of any violence attempted on their literary honour. It is often not unpleasing to remark with what solicitude men of acknowledg'd abilities will endeavour to palliate absurdities and reconcile contradictions, only to obviate criticisms to which all human performances must ever be exposed, and from which they can never suffer, but when they teach the world by a vain and ridiculous impatience to think them of importance.

Dryden, whose warmth of mind and haste of composition very frequently hurried him into inaccuracies, heard himself sometimes exposed to ridicule for having said in one of his tragedies, *I follow fate, which does too fast pursue*. That no man could at once follow and be followed was, it may be thought, too plain to be long disputed; and the truth is, that *Dryden* was apparently betrayed into the blunder by the double meaning of the word *Fate*, to which in the former part of the verse he had annexed the idea of *Fortune*, and in the latter that of *Death*; so that the sense only was, *Though pursued by Death; I will not resign myself to despair, but will follow fortune, and do and suffer what is appointed*. This however was not completely expressed, and *Dryden* being determined not to give any way to his critics, never confessed that he had been surprized by an ambiguity; but finding luckily in *Virgil* an account of a man moving in a circle, with this expression,—*Et se sequitur fugitque*.—"Here, says he, is the passage in imitation of which I wrote the line that my critics were pleased to condemn as non-

sense, not but I may sometimes write nonsense, though they have not the fortune to find it."

Every one sees the folly of such mean doublings to escape the pursuit of criticism; nor is there a single reader of this poet, who would not have paid him greater veneration, had he shewn consciousness enough of his own superiority to set such cavils at defiance, and owned that he sometimes slipped into errors by the tumult of his imagination, and the multitude of his ideas.

It is however happy when this temper discovers itself only in little things, which may be right or wrong without any influence on the virtue or happiness of mankind; and we may, with very little inquietude, see a man persist in a project, which he himself reckons to be impracticable, live in an inconvenient house because it was contrived by himself, or wear a coat of a particular cut, in hopes by perseverance to bring it into fashion. These are indeed follies, but they are only follies, and, however wild or ridiculous, can very little affect others.

But such pride, once indulged, too frequently operates upon more important objects, and inclines men not only to vindicate their errors, but their vices; to persist in practices which their own hearts condemn, only lest they should seem to feel reproaches, or be made wiser by the advice of others; or to search for sophisms tending to the confusion of all principles, and the evacuation of all duties, that they may not appear to act what they are not able to defend.

Let

Let every man, who finds vanity so far predominant, as to betray him to the danger of this last period of corruption, pause a moment to consider what will be the consequence of the plea which he is about to offer for that to which he knows himself not led at first by reason, but impelled by the violence of desire, surprised by the suddenness of passion, or seduced by the soft approaches of temptation, and by imperceptible gradations of guilt. Let him consider what he is going to commit by forcing his understanding to patronise those appetites, which it is its chief business to hinder and reform.

The cause of virtue requires so little art to defend it, and good and evil, when they have been once shewn, are so easily distinguished, that such apologists very seldom gain over any new proselytes to their party, nor have their fallacies power to deceive any but those whose desires have clouded their discernment, and therefore all that the best faculties thus employed can gain, is, that they may persuade the hearers that the man is hopeless whom they only thought vicious, that corruption has passed from his manners to his principles, that all endeavours for his recovery are without prospect of advantage, and that nothing remains but to avoid him as infectious, or to chase him as destructive.

But if it be supposed that he may impose on his audience by partial representations of consequences, intricate deductions of remote causes, or perplexed combinations of ideas, which, having

various relations, appear different as viewed on different sides; that he may sometimes puzzle the weak and well-meaning, and now and then seduce, by the admiration of his abilities, a young mind still fluctuating in unsettled notions, and neither fortified by instruction, nor enlightened by experience; yet what must be the event of such a triumph? A man cannot spend all his life in frolic; age, or disease, or sollicitude will bring some hours of serious consideration, and it will then afford no comfort to think that he has extended the dominion of vice, that he has loaded himself with the crimes of others, and can never know the extent of his own wickedness, or make reparation for the mischief that he has caused. There is not, perhaps, in all the stores of ideal anguish, a thought more painful, than the consciousness of having propagated corruption by vitiating the mind, of having not only drawn others from the paths of virtue, but blocked up the way by which they should return, of having blinded them to every beauty but the paint of pleasure, and deafened them to every call but the alluring voice of the Syrens of destruction.

There is yet another danger in this practice; men who cannot deceive others, are very often successful in deceiving themselves; they weave their sophistry till they are themselves entangled, and repeat their positions till they credit them; by often contending they grow sincere in the cause, and by long wishing for demonstrative arguments they at last bring themselves to fancy they have found

them. They are then at the uttermost verge of wickedness, and may die without having that light rekindled in their minds, which their own pride and contumacy have extinguished.

The men who can be charged with fewest failings, either with respect to abilities or virtue, are generally most ready to confess them; for not to dwell on things of solemn and awful consideration, the humility of confessors, the tears of saints, and the terrors of persons eminent for piety and innocence, it is well known that *Cæsar* wrote an account of the errors committed by him in his wars of *Gaul*, and that *Hippocrates*, a name perhaps in rational estimation greater than *Cæsar*, warned posterity against a mistake into which he had fallen: *So much*, observes *Celsus*, *does the open and artless confession of an error become a man conscious that he has enough remaining to support his character.*

As all error is meanness, it is incumbent on every man who consults his own dignity, to retract it as soon as he discovers it, without fearing any censure so much as that of his own mind. As justice requires that all injuries should be repaired, it is the duty of him who has seduced others by bad practices, or false notions, to endeavour that such as have adopted his errors should know his retraction, and that those who have learned vice by his example, should by his example be taught amendment.

Abstract of Lady V—'s Life, from Peregrine Pickle.

THE lady, who here lays open the secret transactions

of her life, sets out with a profession of her candour, and with asserting that, however her head may have erred, her heart has been always uncorrupted, and that she was unhappy, because she loved, and was a woman.

She was the daughter of a man of fortune, was naturally lively and good humoured, of a brisk temper and lively imagination. Her heart was first captivated with the person and accomplishments of the second son of the duke of *H—*, who returned her affection; she consented to receive his visits, and commenced an intimacy, which she at last began to think dangerous. A time was then appointed for their marriage, at the distance only of a few days, during which, she intended to have implored her father's consent, tho' she had but faint hopes of obtaining it. But he being apprised of their designs, before she could prevail on herself to discover them to him, at the very time when the priest was preparing, and the bridegroom was waiting with all the transports of impatient expectation, she was decoyed into a coach, under a pretence of taking the air, and carried by her father into the country; when dining at *Turnham-green*, he let her know, that he was acquainted with all her designs. She, without attempting to disguise the truth, told him, with tears gushing from her eyes, that nothing but her want of courage, had prevented her from making him privy to her passion; that she could not live without lord *W—m*, and begged he would permit her to send him a message, since he was

was waiting in expectation of her coming. This request he granted, and having sent him a letter, they set out again, and that night lay at *Brentford*. The next morning, throwing herself at her father's feet, and conjuring him, by all the ties of paternal affection, to indulge her with an opportunity of seeing her admirer once more, before she should be for ever conveyed from his wishes, the fond parent was so moved, that he yielded to her solicitation, and, for that purpose, carried her back to town.

Lord *W—m*, who, upon receiving the lady's letter, had set out after her; and, having watched all her motions, returned home before her, readily obey'd the summons she sent, to invite him to pay her a visit. In this interview, she told him that she was returned to take her leave of him, represented that she was not to blame in the disappointment he had suffered, and gave him a promise, that the nuptial knot should be tied within a month, in spite of all opposition. But the lover, however, would not leave her till he made her promise to meet and marry him the next day. Lord *W—m* had no sooner retired, than she again address'd herself to her father, who consented to the match, tho' he wou'd not fix a day for the ceremony, till all parties should be agreed. She therefore resolv'd to make her escape, which she effected the next morning; and, after meeting with some difficulties in the execution of this project, was carried in a chair to his lodgings, from thence they went to church in a hackney

coach, and were married. Then drove to a house on *Blackheath*, where the bridegroom prevailed with her to go to bed immediately, to prevent the possibility of a separation. About five they were called to dinner; they went down stairs, she eat little, said less, and was happy, tho' overwhelmed with confusion, and, as she expresses it, felt all that love can bestow, and sensibility enjoy.

This marriage, while it lasted, was the source of almost uninterrupted happiness. The relations on both sides were soon reconciled to the match, and nothing was wanting to compleat their felicity; but their felicity was but of short duration. While lord *W—m* was in *Scotland*, she was taken ill at her father's, and miscarried; her husband rode post to see her, and found her in a fair way of recovery; but her month was hardly up, when the hurry and fatigue of this journey threw my lord into a fever, of which he died; and her grief for his loss threw her into a languishing distemper, for which she was advised by her physicians to drink the *Bath* waters. Thither she went about the latter end of summer, lived as retired as possible, and about *Christmas* returned to her father's.

During this winter, several overtures were made to her father, and among others, those of lord *V—*, whom she describes in a very ludicrous manner. He was a thin, meagre, shivering creature, of a low stature, with little black eyes, a long nose, fallow complexion, and pitted with the small pox. This nobleman, by the opportunity

portunity of her friends, she consented to marry, tho' he was the object of her aversion; nor did the efforts of his love remove her antipathy, which was encreased by the impotency of the disagreeable bridegroom: but whatever deficiencies she had to complain of, her new spouse was not wanting in point of liberality; she was presently adorned with a profusion of jewels, which only served to encrease the number of her admirers. Amongst these, she singled out Mr. S—, brother to lord V—, who at last triumphed over all his rivals; they lived in a tender kind of friendship, abstracted from any sensual considerations, till he being taken ill, her passion burst out beyond the power of concealment, and every body in her family saw and censured her conduct. After his recovery, she paid him frequent visits, and, at last, yielded to all his desires.

About nine months after her marriage, she and lord V— had began to sleep in separate beds; but his lordship afterwards expressing his inclination to be her bed-fellow again, a quarrel ensued, which ended in their separation; in consideration of which, he consented to add 300*l.* a year to her pin money. She now lived in retirement, in a small house at *Casborough*, with her lover, till his lordship changing his mind, insisted upon her return, and living again with him; to this, she at last consented, on condition, that they should set out immediately for *France*. Thither they went, and were followed by Mr. S—, and while she and her lover were taking all the pleasures that coun-

try could afford, her lord was employed in efforts to remove by restoratives what he called the enfeebling effects of his passion. She now found her size visibly increase, and being made perpetually uneasy by her husband, from his desiring to sleep with her, after having again parted beds, she resolved to leave him, made her escape to *Brussels*, and was followed by her lover, with whom she failed for *England*, arrived in *London*, changed her name, and commenced a suit against lord V—, in order to obtain a separation. Mean while, lord V—, who followed her back to *England*, and discovered her retreat, stormed her lodgings; but after being once more in his power, she found means to escape out of his hands, and to obtain lodgings in an obscure part of the city, where she was immediately brought to bed of a daughter, which was put out to nurse in the neighbourhood; and having changed her lodgings once more, and being in fresh danger of a discovery, she accepted of an invitation from the duke of K—, whom she had seen at *Paris*, to spend some time at one of his country seats; and in a few days was followed by Mr. S—. Here she was informed of the death of her child, and while she was lamenting her loss, had a visit from lord V—; but as the suit was still depending, the duke refused to deliver her into his hands. But he returning six months after, an agreement was patched up, on condition that he should never desire to sleep with her, or take any other measures to disturb her peace. On this, tearing herself from the arms of her lover, she attended his lordship,

ship, who conducting her to his lodgings at *Pall-mall*, and insisting upon lying with her the first night, a quarrel again arose, and he endeavoured to prevent her retreat, she locked him in, ran down stairs, and calling a hackney coach, made the best of her way to her father's in the city.

While she was here, under the care of a tender parent, she received a letter from Mr. S—, with whom she had agreed to carry on a secret correspondence. This letter, which was couched in the coldest terms, made her break thro' all the rules of decorum and restraint. She pretended to her father, that he was dying, and that she must visit him with all expedition. In vain were all his expostulations and threatnings; she hired a chariot, and went a two days journey to gain an interview, came to a kind of explanation, and returned to town, where they carried on a sort of correspondence for five months, and then he left her, grieved and exasperated at his indifference. But a female mind, wholly given up to pleasure, who has broke through the restraint of modesty and fame, is seldom so disgusted with the coldness of one admirer, but she can easily take up with another. She now went again to *France*, where the pleasures of *Paris* wore off the quick sense of her passion for Mr. S—; her finances became exhausted, and she was reduced, either to return to lord V—, or accept the proposals of lord B—k, who was at that time, the most favoured of all her lovers. She chose therefore, the latter, and was kept by that nobleman for some time. But this

intercourse was at last broke off, by her receiving a promise from her husband, that if she would leave lord B—k, he would make her a present of a house well furnished, in which she might live at her ease, without being exposed to his visits, except when she should be disposed to admit him. While she was in this situation, she met, by appointment, her old lover, Mr. S—, at a masquerade, renewed her intimacy with him, and carried on a criminal correspondence for four months; and at last broke it off, thro' her own caprice. Mean while, her husband renewed his importunities to live with her, when, in order to avoid him, she left her house, leaving order for the furniture to be restor'd to her husband, and a set of plate, which had been presented to her, by lord B—k, to be returned to that nobleman. She now set out for *Flanders*, was followed and discovered by lord V—, at whose intreaties she promised to return to *England*, on condition he would pay the arrears of her pin-money, and suffer her to live by herself. As he agreed to this proposal, she kept her word. But he afterwards, endeavouring to oblige her to live with him, she made her escape. Various stratagems were used to seize her, which frequently took effect; while her art was as frequently employed in disappointing his vigilance, or in contriving measures to slip out of his hands. In one of these escapes, when she fled to *Brussels*, and from thence to *France*, she was reduced so low as to pawn her cloaths, and being taken sick, with difficulty, found the means of being conveyed to *England*. At another

another time, she was assaulted by two *Hussars*. In going from *Antwerp* to *Brussels*, her coachman was ordered to drive into a wood; where she was robbed of her money, bills of credit, jewels, cloaths; and even the buckles from her shoes: this necessarily exposed her to great difficulties; however, she found the means to reach *Paris*, where being taken into keeping, by an *English* gentleman of great fortune, she returned with him to *England*, and lived with him at his country seat, till being on the point of marriage to another lady, she left him, with disgust, and consented to live with her husband. Here she concludes her story.

This lady, thro' the whole of this little history, describes herself as a person of strong passions, and of great humanity; she is represented as doing many good-natur'd actions, and as having nothing mercenary in her temper. She seems to dispise money, as much as she loves pleasures; and vindicates the looseness of her vicious conduct, from the impotency, the petulance and capricious temper of her husband; who frequently drove her into expences, plunged her in difficulties, and denied her the supplies that were necessary to extricate her out of them.

To the AUTHOR.

SIR,
THE narrative in your last Magazine of the shipwreck of the *Nottingham* galley, cannot, I think, be read without drawing tears of compassion from every tender heart, and yet, great as the

sufferings were of the unfortunate crew, there are some now alive who have experienced greater. The instance I am going to recite needs no additional aggravation to render it deplorable. The simple relation itself is so melancholy, that language can represent no species of misery beyond what the sufferers must feel before they were relieved by the sight of land. The story was communicated to me by *John Mould*, one of the survivors; and, as it was never made public before, will probably be the more acceptable to your readers.

Yours, &c.

A Relation of the burning of the Luxembourg, homeward bound from Jamaica to London, in May, 1727.

THE *Luxembourg*, burthened 350 tons, 36 guns, and 39 men, Capt. *William Calloway* commander, and his brother *Ralph Calloway*, chief mate, sailed from *Jamaica* on the 23d of May, 1727; and two days after joined the fleet, under the convoy of the *Winchelsea* man of war. As soon as clear of the wind-ward passage, being a prime sailor, we left the fleet and kept company with the man of war 14 or 15 days, having agreed to make the best of our way to *England*, but lost sight of each other in the night by reason of the calms and variable winds.

We continued without sight of any vessel till the 23d of June, when we spoke with a small vessel from *England* to *Philadelphia*; who informed us that the press for seamen was over, which gave us great pleasure, having all the passage

sage been in some fear, as a war with Spain was daily apprehended.

On the 24th it blew very hard, when several of our sails were split, and the sea running high we were obliged to batter down the hatches. The next day proving fair we were employed in mending the sails and repairing the damages sustained by the storm. At 12 o'clock, the master and crew went to dinner; the master had a black boy, who used commonly to serve the people with rum, sugar, &c. out of the Lazaretto. The carpenter, boat-swain, and gunner had likewise another black boy who attended them. These two boys were sent to fetch some rum, and had a candle with them, which we judged they put too near the tap, and set the rum on fire; but God only knows that, for we could never come to any certain knowledge of it. However the head of the cask burst out with such a prodigious noise that it was heard all over the ship like the report of a small gun. The two boys run out of the Lazaretto crying, being incapable of giving any distinct account.

We that were at dinner between decks, seeing the fire and rum flaming out of the Lazaretto, ran upon deck crying fire, fire! which immediately alarmed the whole ship's company. Our master looking upon the steward who was at dinner with him, said, Mr. Allwrite, what have you done? upon which the steward's countenance changed, and he ran down immediately into the Lazaretto where the fire was, and was never seen more.

We endeavoured to extinguish the fire by throwing water on it;

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and afterwards to stifle it by throwing wet beds and hammocks on it, but to no purpose, there being five or six puncheons of rum all on fire together; which came to such a head that there was no hopes of conquering it. The second mate, who had done his utmost, came upon deck in his shirt, and cried out to hook the tackles to the yawl and hoist her over board. She was in length 16 feet 8 inches, in breadth 5 feet 1 inch, and two feet two inches in depth. The boat's bottom got between the standing part of the foresheet and the ship's side, which hindered us a little, but we soon cleared her. Our people jumped into the boat so fast, and in such a confused manner, that some of them endangered their lives by falling between her and the ship's side. We presently found the boat to grow exceeding deep, so, after the master got in, we sheered off. Our captain seeing his brother standing upon the lar-board gangway, called out to him to come in; but he answered, you will all be lost in that little boat; and would have persuaded the captain to return on board, in hopes of getting out the long boat, which at that time was both scuttled and very leaky, but he declined it. The fire then coming up the fore-hatches at the long-boat's bow, and the powder room being under the Lazaretto, the guns being loaded and shotted soon began to discharge themselves, and the fire increasing, we put off from the ship with 23 souls in the boat, and left 16 more aboard, who perished in the flames. When we fell a stern of the ship we saw those on board get the tackles upon the long boat,

Y y

but

but they were not able to get her out: the fire immediately burst out upon deck, and in an instant burnt thro' the sails and rigging, and then the main mast fell, and in a short time after the fore mast. We also saw the fire at the mizzen mast head, and at the same time saw a man in the mizzen top; her upper works were all in a flame, and the fire came out of the cabin windows, and at last she blew up with a dreadful report and we saw her no more.

Now being left in a deplorable condition, by our reckoning we were in the latitude of 41 deg. 45 min. north, and longitude 30 deg. 30 min. East from *Crooked Island*, and according to our judgment 130 leagues from land, without a morsel of bread or a drop of water, or any thing for human nature to subsist with. All we had in the boat was a few nails, three oars, a rudder, and a tiller. We had neither chart nor compass to direct our course by, and night coming on we took up the boat's bottom boards, and nailed them on the gunnel; we also slit one of our frocks in pieces and nailed round the stern to keep out the sea; and being, by God's help, preserved throughout that night, in the morning we comforted one another as well as we could, and with united hearts prayed earnestly to God for our deliverance. We continued thus two days, scarcely mentioning any thing about victuals or drink; but the third day our thirst increased to that degree, that we drank our own water, which was soon reduced to a very small quantity. In this condition we despaired of recovering land; our

hopes were in meeting with some vessel to take us up.

It prov'd thick and cloudy weather, and very cold at night. We endeavour'd to keep to the northward, steering in the day by the sun, and at night by the north star when we could see them; but when we could not, we often found ourselves to go another way which dishearten'd us very much.

As we found we made but very little way with our oars, we contrived a sail, one of the black boys who was with us having a sail needle and some twine in his pocket, with which we sewed three frocks and a shirt together, set up an oar for a mast, slitting one of our frocks in pieces about an inch and a half in breadth to make hawl-yards, and converting our garters into sheets. After so many days at sea the boat began to swim exceeding deep, being much water soaken, so that we were for throwing one another overboard, to lighten her; but our master opposed it, hoping some other deliverance. A night or two after it rained hard, and we being all destitute of cloaths were almost perished: This trouble was increased with a sad pain in our stomachs. One man and a black boy died that night, and in the morning three more suffered the same fate. Being now tormented with hunger, by the advice of our doctor, we eat of the dead bodies, about two mouthfuls in twenty-four hours, in which he set us the first example, by eating the human flesh himself. We continued dying daily, raving mad, and using strange and frightful expressions, which we attributed to the drinking

ing so much salt water. Some of the miserable creatures would throw every thing overboard they could lay hands on, and would have followed themselves if not prevented, saying they were going into some green field to seek for water; so that we were obliged to make them fast in the boat with our garters, and so they lay till they expired. An *Indian* boy told our master that he must die that night; our master told him to hold his peace, for tomorrow he would get some milk for him; the boy said it signified nothing, for he must die: he continued raving all that night and in the morning died. One *William Pigg* said to his comrade very seriously, that he was going to die in a little time, and desired him to take his silver buckles as a token of his friendship, for he would surely live till he came ashore; he accordingly died in less than 40 hours after, and the man to whom he spoke lived to come ashore.

Our hunger and thirst increasing more and more, but not being so sensible of our hunger as our thirst, our doctor advised us to bleed the dead men before they were quite cold, which accordingly we did in the arm, but to no purpose, which obliged us to gullet them, or rather cut their throats, and got about the quantity of a pint of blood from each, and mixed it sometimes with our own water in an old pewter basin, to make the quantity the more, and so divided it by mouthfuls amongst all those that were living and sensible; and if at any time our sail was wet with rain or dew, we used to wring it or suck it with our mouths till dry. Our master having a snuff-

box in his pocket full of *Spanish* snuff, we were exceeding careful of it, and took a little of it at a time, which we thought revived us very much. Sometimes we would take a mouthful of salt water, which was very sweet and pleasant to us at the time, not being sensible of its saltness, but knowing the prejudice it would do us, we forbore it.

While we continued in this condition we frequently imagined in the night, or in thick weather, that we heard the ringing of bells aboard of ships, the crowing of cocks, and the noise of dogs, and such whimsical fancies, which caused us to make a dreadful noise, not knowing but there might be some vessel nigh, that might hear, yet not see us. But all in vain. We often used to row and steer contrary to our course for several hours together, pursuing of fogg banks, mistaking them for land, which was a great addit on to our trouble and misery. Frequently small fish would play about the boat's stern, but we could catch none of them. We also saw multitudes of birds flying over our heads which we strove to catch with our hatbands knotted together, and a nail for a hook, baited with a piece of a dead man's heart; for we opened several of the dead bodies and took out their hearts, and eat them very eagerly, being sweeter than any part of the bodies, besides, and also more juicy; but could not catch any of the birds notwithstanding all our contrivances.

After we had been about ten days in the boat, we found a dead fowl floating upon the water, about

the bigness of a duck, which we skin'd and eat. One Mr. *Steward*, a gentleman passenger, offered fifty pounds to that man that should see land first, but he died two days before we came ashore, and his manservant died two hours after him; we found great difficulty in steering the boat, by reason of our weakness and infirmities, and seeing our fellow creatures die so fast, that all hopes of life vanished. Our master now grew very weak and disconsolate, who had been always a comfort to us, by heartening us up in hopes of getting ashore, and promising that none of us should be destitute of bread, while it lay in his power to assist us: he seemingly lamented more for the loss of his brother, than the ship and cargo. One thing was remarkable in an old *Frenchman*, who being possessed with the thoughts of our murdering him from the first or second day that he came in the boat, when he saw any of us have a knife in our hands, he would come ast to the master, and tell him, we were conspiring to kill him; and asked, for what reason he should be the first man that should be eaten by the rest; and continued in this frensical humour all the while that he lived; and notwithstanding, he saw others die before him, and we making use of their bodies and blood for our subsistence, still he was afraid of our killing him.

July 7, 1727, a day, never to be forgotten while life remains, this same *Frenchman* died in the morning, and before he was cold, (being the last that died in the boat) we were going to bleed him, when one of us, happily looked

up, and called out land! but we being so often deceived by the fog banks, continued doubtful of it at first; but steering towards it, found it for certain to be land. Then we committed the poor *Frenchman's* body to his watry grave, without being the least injured, after all his fear of being killed. We held our master up between two of us, and pointed towards the land, but he being weak and speechless, could give us no answer.

We saw an opening in the land, for which we steered, revived with the hopes of life. As we approached nigher, we saw two boats going in a little before us, to whom we called, and made signals of distress; but still they went from us, which discouraged us very much, for none that were living had ever been in *Newfoundland* before, which made us think they were wild men, and would surely kill us if we came ashore; however we resolved to follow them within the land, and getting pretty near another boat, they lowered sail and stayed for us; and when we came near they spoke *French* to us, to our inexpressible joy. We asked them for victuals or drink, and they gave us a large cann of water, which held about three quarts, and after that another, amongst six of us, (being all that were alive, except our master, who could neither eat or drink,) and some bread, which we endeavoured to eat, but could not. They took us aboard, and carried us into great *St. Laurence's*, about 25 leagues to the westward of *Placentia*, where some were carried on men's backs, and others supported between two men, to their houses,

and

and layed before a great fire, with each a good cordial dram. We came ashore between 8 and 9 o'clock at night, and our master died about 2 o'clock the next morning, whose funeral was performed very decently by these humane people, with the firing of guns, and other ceremonies agreeable on such occasions. We continued here for the space of six weeks, in which time we received all the favours that could possibly be granted. The first part of the time, our limbs were swelled and full of pains, and sores broke out very fast; but when we had been about ten days ashore, we began to recover apace, so as to walk 20 or 30 yards without resting; then the skin came off us, resembling the scales of fish. As soon as we were able, we proposed to go to *Placentia*, a place inhabited by the *English*, and where there was an *English* governor; and very fortunately, there came in a *New England* sloop, which was bound thither, the master of which willingly gave us a passage. We took our leave of our benefactors, and soon arrived at *Placentia*, where I took shipping for *Boston*, and left the other five, who chose to wait there for an opportunity to get a passage to *England*; and as I afterwards found, they arrived in *England* about two months after, where when I arrived, we were overjoyed to see one another.

Thus providence delivered us, first from the fierceness of the threatening flames the 25th of *June*, 1727; and secondly, from the tempestuous waves, and our expectations of death by hunger and thirst, the 7th of *July*, 1727. I

heartily wish, that all my brother seamen, who are auditors of these our miseries, may be very careful of fire in ships, and praise the Lord for his daily deliverance, being at sea, beholders of his wonders in the deep, and hourly subject to such disasters.

The philosophical Principles of natural and revealed Religion. Unfolded in a geometrical Order, by the Chevalier Ramsay, Author of the Travels of Cyrus. From the Monthly Review.

WE have now before us one of the most remarkable books our age has produced, whether we consider the variety and singularity of the topics on which it treats, or the method in which they are handled. It plainly appears, that the author has studied, with greater attention than most writers of his lively and florid genius do, the various controversies which have divided the religious world, and that without attaching himself to any party; and has, after the manner of what was called the eleatick sect among the antient philosophers, selected from each party what he thought most reasonable, and from them compiled a system of his own, which he has delivered in a very singular form. He introduces every book with definitions and axioms, to which he sometimes adds postulates, and then lays down the principal assertions in the form of a proposition, which he demonstrates generally in a method that nearly approaches to the syllogistick. To every proposition he adds a scholium, which illustrates and vindicates what has been

been asserted, and to this he adds corollaries drawn from the proposition, and sometimes from the scholium, under which they stand.

The first volume is divided into six books, each consisting of near 100 pages: the first treats of the absolute attributes of God, in 13 propositions; the second of his relative attributes, in 25; the third of the properties and differences of being, in 37; the fourth, fifth, and sixth books treat of nature in an exalted, degraded, and re-established state: then follows, in a general scholium, the recapitulation of the whole; and in an appendix of about 40 pages, a refutation of the first book of *Spinoza's* ethics, by which the whole structure is undermined.

Most of the singularities of our author's scheme, may be seen in the speech of *Eleazer* in the travels of *Cyrus*; but it may more distinctly be understood by the recapitulation mentioned above, which is indeed the author's own abridgment of the foregoing books, and therefore we conclude we shall do him the most impartial justice, and give our readers the greatest pleasure, by inserting it here, reserving to our next the account of the second volume, in which he attempts to confirm this system by traditions prevailing, as he supposes, with a most remarkable harmony among the *Chinese, Indians, Persians, Egyptians, Grecians, and Romans.*

Recapitulation of the whole work.

In order to set the great truths hitherto demonstrated in a clear light, and give them their due force,

we shall reduce them to the twelve following articles.

1. The eternal, self-existent, infinite being presents himself to the mind, under the notion of a simple, uncompounded, indivisible essence, without diffusion of parts, without succession of thoughts, and without division of substance; yet he contains necessarily the three real distinctions of *spirit conceiving, idea conceived, and love proceeding from both*; which in the supreme infinite are not three simple attributes, or modes; but three distinct persons, or self-conscious, intellectual agents. The infinite spirit by a necessary, imminent, eternal activity, produces in himself his consubstantial image equal to him in all his perfections, self-origination only excepted; and from both proceed a distinct, self-conscious, intelligent, active principle of love, co-equal to the father and the son, called the holy ghost. This is the true definition of God in his eternal solitude, or according to his absolute essence distinct from created nature.

2. Tho' the self-sufficient being might have been for ever perfect and happy in the eternal generation of the word, and in the everlasting procession of the holy spirit, without so much as thinking of any finite ideas, or creating any finite substances; yet he was pleased to consider himself as representable externally, and thereby to form freely in his divine understanding, the archetypal ideas of all possible finite beings, which are not distinct personalities, co-essential forms, or consubstantial modes of the deity; but free, arbitrary

con-

conceptions, whose existence or non-existence neither increase nor diminish the divine plenitude. As he produced them freely, so he may forget them freely, or blot them out of his divine understanding, without interesting his perfection, glory, or happiness. As the creation of finite substances adds nothing to his infinite substance, so the production of finite ideas adds nothing to the infinite knowledge of his consubstantial logos.

3. The essential love of God has for his consubstantial image, determined him freely, without any necessity drawn from his perfection or happiness, to create from the beginning of time, finite substances, answering to those numberless ideas, entirely distinct from his indivisible essence, but representative of his divine perfections. Now as God can represent himself two ways, either by lively pictures, or by living images, hence arises the distinction of material and immaterial substances. The former are extended, passive, unintelligent beings, that have no knowledge of what passes in them; that act necessarily by an exterior force moving them, and that have neither reason, volition, nor freedom. The others are unextended, active, intelligent beings, that are capable of knowing themselves and their original, and endowed with reason, love, and freedom.

4. God created his living images only to make them happy in the eternal contemplation and love of his boundless perfections. But as they are not capable, because of their natural, inherent finitude, to support the continual, uninter-

rupted, direct views of the divine splendors, he produced also glorious, material pictures; that so the intelligent images might, during these intervals of their essential bliss, enjoy an accessory happiness by contemplating God in his works. For this reason it is that all sorts of created, unfallen spirits are united to material, glorious, ethereal vehicles. The consubstantial logos united himself also from the beginning to a finite nature composed of soul and body, that so he might converse with created intelligences in a sensible manner, be their conductor and guide, their model and high priest, lead them into the central depths of the divinity, and from thence into all the immense regions of nature, shew them by turns the beauties of the original and the pictures, and teach them the homage finite beings owe to the infinite.

5. God can communicate to his lively pictures and living images, a real activity distinct from his own, as well as a real substance distinct from his own; by which those two analogans, tho' very distinct substances, may act reciprocally, physically, and immediately upon each other. Tho' we have no adequate ideas of this force, tho' we do not conceive the manner how it acts; yet we ought not to deny its existence, purely and only because we do not conceive how it operates. By virtue of this activity essential to spirits, the living images are capable of comparing, reasoning, judging, preferring, and thereby chusing freely. This liberty of choice, is the nearest imitation of the divine independence, and the greatest perfection

fection of finite intelligences; because it makes them capable of contributing eternally to their own happiness by love and by free love, which is the supreme felicity. The will of finite intelligences may be moved, inclined, and freely determined by two sorts of springs, the perception of truth, and the sensation of pleasure; and consequently of attending to or acquiescing in objects either from a supernatural love of order, or by the natural desire of happiness; and therefore of separating these two loves, the love of themselves from the love of order, and the love of the creatures from the love of God; which separation is moral evil, or sin.

6. God does not act upon his living images by omnipotent, irresistible wills, that force their consent; but he accommodates, proportions, and submits, so to speak, the exercise of his almighty power to their free natures. He knows how to accomplish whatever he pleases in heaven and upon earth; his great ends can never be eternally frustrated; but there is no fatal, unchangeable succession of means, foreseen, fore-ordained and fixed. He sees by one unsuccessive act, all the possible combinations of finite forces or wills; but he never foresees what he leaves free, as absolutely, certainly, and infallibly future. He can foresee and foretell all the natural and necessary consequences of the free determinations of intellectual agents; yet he never foresees these free determinations themselves, but as contingent and possible. He over-rules all events, by his all-comprehensive providence, and directs them to the

accomplishment of his final designs; but they do not necessarily co-exist in his mind from all eternity as present. Thus the essential freedom of intelligent natures, is neither fettered nor destroyed by an infallible prescience, or fatal predestination.

7. The only worship God demands of his intelligent images, is, to love him for himself, and all created beings for him. He demands this worship, not as an arbitrary homage due to his sovereign grandeur, but as the necessary means of their arriving at the supreme felicity and perfection of their natures; and from the constant observation of this eternal, immutable, and universal law, flows naturally and necessarily the communication of God's luminous and beatifying influences, which make the sovereign happiness of all created spirits. Two sorts of intelligences fell freely from the love of eternal order, rebelled against the universal, immutable law, and so rendered themselves incapable of their original primitive happiness in a pre-existent state, to wit, angelical spirits and human souls. The former admitted from the beginning to the beatific vision, sinned by spiritual pride, self-attribution, and an over-weening opinion of their own excellency; the latter fell from the love of eternal order by an inordinate desire of knowledge, and an irregular love of pleasure. Of the former sort the scripture mentions several kinds, some that are shut up in the abyss of darkness, and others that are imprisoned in brutal machines. Thus there are three sorts of degraded intelligences,

ces, devils, human souls, and those in brutal forms.

8. Tho' God has no vindictive justice; tho', strictly speaking, he can neither be honoured by our virtues, nor dishonoured by our crimes; yet according to the immutable laws of eternal order, almighty wisdom cannot pardon sin, and restore lapsed beings, without shewing at the same time his infinite love of justice, purity and holiness. This is what omnipotence itself could not do in a more effectual manner than by the incarnation of God-man; who by the sufferings and agonies that the breach of eternal order, produced in the Messiah, shewed to cherubims, seraphims, and all the hosts of heaven, the infinite opposition of the divine nature to disorder. Thus he reconciled mercy with justice, and God's eternal abhorrence of sin with his paternal love of the sinner. By this sacrifice of the lamb slain, as it was destin'd from the creation of the world, redemption was promised to all the human race that should imitate the love and obedience of this divine saviour, and co-operate with his grace, which alone can purify and restore lapsed beings. It was then that all nations were given unto the Messiah to sanctify them, destroy in them the evil principle, renew in them the divine image, and restore them at last to their primitive happiness and perfection.

9. Human nature is at present excluded from all immediate intercourse with the pure divinity; and God communicates with lapsed beings till their restoration, only by this divine mediator; and

vouchsafes to them all favours and graces; only in consideration of the merits and sufferings of this great high priest. As this all wise redeemer knew that physical evil or suffering is the only cure of moral evil or sin, he appeared himself, under a visible form, in his pre-existent state, to our first parents in paradise, and condemned them with all their degenerate race to a state of purifying pains. Thus man was banished from his happy abode; the earth was cursed, became fruitless and barren; and many other changes happened to our globe, which made it an exile, a prison, a valley of tears; where all is adapted to the state of souls that suffer, and that must be purified by their sufferings.

10. During this state of expiation, in which man is placed, prayer, mortification, and self-denial, are the three internal, necessary, and immediate means of purification; and the continual practice of these three duties produce in the soul, faith, hope, and charity; with all the divine, moral, and social virtues. The external, accessory, and remoter means of salvation, are scriptures, churches, and sacraments; because they are helps, as ladders, and channels, for our ascent to God, for conveying light to the mind, preserving unity, and awakening the sense of divine things by visible signs, symbols, and representations. However, these particular favours, external succours, and supernatural channels, which God grants to some nations, and refuses to others, derogate nothing from his universal bounty to all

the sons of *Adam*; and their invincible ignorance of those outward privileges is no obstacle to their salvation. The almighty father of spirits, who loves all that he has made; his only begotten Son who died for all; the Holy Ghost who refuses his preventing graces to none, neglect nothing requisite to convert and transform the corrupt and degenerate sons of *Adam* of all nations, ages, and religions, by external succours, or inward attractions.

11. All those who surrender themselves freely to the purifying, enlightening, sanctifying operations of divine grace, are the true elect. All those that persist obstinately in their corruption, are reprobate. This distinction of mankind into two classes comes from their voluntary adherence to the motions of false self-love, or to the true love of God, and not from any fatal prescience or predestination, or any partial preterition and reprobation of individuals. After a certain period of time, when the number of the elect is compleated, a general conflagration will destroy all the present, imperfect forms of nature; our earth will be restored to its primitive, paradisiacal beauty; the dead shall rise again; God will separate the just from the unjust; and while the former shall enter into the kingdom of the Messiah with their glorious bodies, the latter shall be shut up in utter darkness, with the devil and his angels, there to be purified for ages of ages, because the corruption of their nature will be so profound, and so inveterate,

that it could not be totally extirpated but by hell-torments, and infernal pains.

12. As God, however, cannot be eternally frustrated in his designs; as finite impotence, folly, and malice cannot for ever surmount infinite power, wisdom, and goodness; as the sacrifice of the lamb slain cannot be for ever void and of no effect; reprobate souls and angels cannot be forever-inconvertible, nor God unappeasable, nor moral and physical evil undestructible. All stains, blots, and imperfections in the work of infinite power, wisdom, and goodness, must be for ever washed out; otherwise God would not have an absolute empire over the heart; he would not act according to the laws of eternal wisdom; he would not love essential wisdom, goodness, and justice. Wherefore infernal punishments must at last cease, and all lapsed beings be at length pardoned and re-established in a permanent state of happiness and glory, never more to fall again. This is the end and consummation of all things, and the design of all God's promises and punishments. If he does not accomplish this end sooner by converting all lapsed beings, it is not because he will not, but because he cannot do it in a permanent and efficacious manner, without doing violence to their liberty, destroying their free natures, and thereby frustrating forever the eternal designs of his wisdom, which were to make intellectual beings happy by love and by free love, their supreme felicity.

This is the general plan of pro-

providence, and these are the great principles of natural and revealed religion contained in scripture, confirmed by reason, and scattered here and there in the traditions of all nations. As the Pagans adulterated the maxims of the antient patriarchal religion, and turned all into fable and idolatry; and as the *Jews*, by attaching themselves to the letter of the law, lost the spirit of the law, and transformed all into superstition and outward form; so the christian schoolmen have obscur'd and degraded the sacred doctrines of faith by their false explications and metaphysical subtilties, unknown from the beginning. The true doctrines of faith are eternal, but these explications are modern.

During the first ages of christianity, all was cross, poverty, persecution, and martyrdom. None enter'd into the church, or at least remained in it, but those who were resolved to imitate *Jesus* crucified, to be buried with him in baptism, to die to the world, and to wash their robes in the blood of the lamb. Soon after the conversion of the *Roman* emperors, christians were delivered from persecution; the kings and princes that were converted to our holy faith, rewarded liberally the pastors of souls for their labours. The christian world was divided into bishopricks, with vast revenues, churchmen became rich, and lived in outward splendor; men unmortified and not possessed with the spirit of religion, aspired to rich benefices; great men and lords entered into sacred orders without vocation; not to become

physicians of souls, but to enjoy opulent fortunes. Then prelates and churchmen kept courts, extended their dominions, became great politicians, appeared at the head of armies, and united in the same person spiritual and temporal power. Thus faith decayed, and charity waxed cold. Tho' there were still in every age great saints that cried out against these abuses, and tho' the universal church never authorized nor approved them by a law, yet many particular pastors degenerated by degrees into external judaism, and pharisaical practices; yea, fell at last, about the ninth century, into great ignorance and scandalous superstition.

Towards the eleventh or twelfth century, the schoolmen just awakened from the deep lethargy they had been in during two or three ages before, adopted the *Aristotelian* philosophy spoiled by the *Arabs*, and brought by the *Moors* into *Spain*; they consulted no more the antient traditions, whether sacred or profane; they contented themselves to spend the force of their minds in subtle reasonings; they spun out of their own brains all the cobwebs of scholastic divinity, multiplied useless questions, became minute in deciding metaphysical quibbles, and thus spoiled the simplicity of faith, degraded the majesty of divine truth, and obscured the luminous principles of religion. Thus the christian schools were over-run with many absurd tenets about prescience and predestination; creation and paradise, original sin, and salvation only in the church; grace and liberty;

vindictive justice, and infernal pains. These scholastic opinions, and wild explications of sacred truths, passed insensibly from school to school, and from nation to nation; and so infected successively *Spain, Italy, France, Germany, Great Britain*, and all the northern countries.

All this was foretold by our Saviour when he said that in the last day, "the enemy would sow in the field of the Lord many tares among the good wheat; but he forbids to root them out, lest in gathering up the tares, his servants pluck up the wheat with them." These speculative, metaphysical errors about prescience and predestination, original sin, and vindictive justice, creation and paradise, salvation not out of the sacred pale, and eternal pains, do little or no harm to pure and upright souls, who do not see their fatal consequences, or who make a good use of them from simplicity of heart. Our Saviour reserves to himself the only right of burning those tares, and reforming those abuses at the time of the great harvest, when the *Jews and Gentiles* shall be converted, when there will be but one shepherd and one sheepfold. It is then that the fire of divine light will consume, in every particular member of the mystical body, and in the christian church in general, all the false speculative opinions, and popular errors, all the vices and immoralities, all the superstitions and scandals that have grown up in the field of the Lord.

Till this great harvest, religion mourns, like a dove, over all the

speculative errors, all the corruptions and abuses which obscure her sacred doctrines, which throw a veil upon all the oeconomy of providence, make faith decay, and charity wax cold. Our design in this essay, was to remove the scandals which make men contemn both natural and revealed religion; and at the same time to shew, that the holy scriptures, so much despised, contain a most rational and amiable system of theology and philosophy. We do not, however, pretend to give all our speculations for demonstrations; far less for articles of faith. In matters of such a sublime nature, it would be a fanatical presumption to imagine, that we have never mixed falsehoods with truth, imagination with reason, probability with proofs, and folly with wisdom. "What is man, or the son of man, that he should pretend thus to have sat in the councils of the most high, and to have fathomed the depths of eternal wisdom?" Fallibility is an inseparable companion of all finite minds. If we have therefore mixed the impure with the pure, and if there be any opinions in this essay found contrary to reason, scriptures, or the analogy of faith, we heartily submit them.

After the pieces from the *Magazines* were finish'd, I imagine, said POLITIAN, a paper from the *Rambler* may not now be unacceptable, particularly as what I propose reading you contains much good sense and excellent advice to the younger, and more unthinking part of the world, *Scire hæc salus est adolescentulis.*

RAM.

RAMBLER, No. III.

• *ἄνευ γὰρ ὅ, καὶ ἐν ἀνοσίῳ.*
SOPHOC.

IT has been observed, by long experience, that late springs produce the greatest plenty. The delay of blooms and fragrance, of verdure and breezes, is for the most part liberally recompensed by the exuberance and fecundity of the ensuing seasons; and the blossoms which lie concealed till the year is advanced, and the sun is high, escape those chillings blasts and nocturnal frosts which are often fatal to early luxuriance, prey upon the first smiles of vernal beauty, destroy the feeble principles of vegetable life, fill the gardens with ruin and devastation, intercept the fruit in the gem, and beat down the flowers unopened to the ground.

I am afraid there is little hopes of persuading the young and sprightly part of my readers upon whom the spring naturally forces my attention, to learn from the great process of nature, the difference between diligence and hurry, between speed and precipitation, to prosecute their designs with calmness, and to watch the concurrence of opportunity, and endeavour to find the lucky moment which they cannot make. Youth is the time of enterprise and hope; having yet had no occasion of comparing our force with any opposing power, we naturally form presumptions in our own favour, and imagine that obstruction and impediment will give way before us. The first repulses rather inflame vehemence than teach prudence;

a brave and generous mind is long before it suspects its own weakness, or submits to sap the difficulties which it expected to subdue by storm, and overbear in the violence of its course. Before disappointments have enforced the dictates of philosophy, we believe it in our power to shorten the interval between the first cause and the last effect, laugh at the timorous delays of plodding industry, and fancy that by encreasing the fire, we can at pleasure accelerate the projection.

At our first entrance into the world, when health and vigour give us fair promises of time sufficient for the regular maturation of all our schemes, and a long enjoyment of all our acquisitions, we are eager to seize the present moment, to pluck every gratification within our reach without suffering it to ripen into perfection, and to crowd all the varieties of delight into a narrow compass: But age seldom fails to change our conduct; we grow commonly negligent of time in proportion as we have less remaining, and suffer the last part of life to steal from us in preparations for some future undertaking, or in slow approaches to some remote advantage, in weak hopes of some fortuitous occurrence, or in drowsy equilibrations of undetermined counsel. Whether it be that the aged, having tasted the pleasures of our condition, and found them false and delusive, become less anxious for their attainment; that frequent miscarriages have depressed them to despair and frozen them to inactivity; or that, like all other objects of terror,

• Too early wisdom often is unsafe.

death

death shocks them more as it advances upon them, and they are afraid of reminding themselves of their decay, or to discover to their own hearts that the time of trifling is past.

A perpetual conflict with our natural desires, seems to be the lot of our present state. In youth we require something of the tardiness and frigidity of age; and in age, we must labour to recal the fire and impetuosity of youth; in youth we must learn to expect, and in age to enjoy.

The torments of expectation, is, indeed, not easily to be born at a time when every idea of gratification fires the blood, and flashes on the fancy; when the heart is vacant to every fresh form of delight, and has no rival engagements to withdraw it from the importunities of a new desire. Yet since the fear of missing what we seek must always be proportionable to the advantage that we expect from possessing it, the passions, even in this tempestuous state, might be somewhat moderated and restrained by frequent inculcation of the mischief of temerity, and the certainty of losing that which we endeavour to seize before our time.

He that too early aspires to honours, must resolve to encounter not only the opposition of interest, but the malignity of envy. He that is too eager to be rich, generally endangers his fortune in wild adventures and uncertain projects, and he that hastens too speedily to reputation, often endeavours to support his characters by artifices and fallacies, decks himself with colours which quickly fade, or in

plumes which accident may shake off, or competition pluck away.

The uncertainty and danger of early eminence has been extended by some, even to the gifts of nature; and an opinion has been long conceived, that quickness of invention, accuracy of judgment, or extent of knowledge appearing in an uncommon degree, before the usual time, presage a short life. Even those who are less inclined to form general conclusions, from instances which by their own nature must be rare, have yet been inclined to prognosticate no suitable progress from the first sallies of rapid wits, but have observed, that after a short effort they either loiter or faint, and suffer themselves to be surpassed by the equal and regular perseverance of slow understandings.

It, indeed, frequently happens, that applause abates diligence. He that finds himself to have performed more than was demanded, is contented to spare the labour of unnecessary performances, and sits down to enjoy at ease his superfluities of honour; he whom success has made confident of his abilities, easily allows himself the privilege of negligence, and looks contemptuously on the gradual advances of a rival, whom he imagines himself able to leave behind him whenever he shall again summon his force to the contest. But long intervals of pleasure, dissipate attention and weaken constancy; nor is it easy for him that has sunk from diligence into sloth, to rouse himself from his lethargy, to recollect his notions, rekindle his curiosity, and engage again with his former ardour in the toils of study.

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Even that friendship which intends the reward of genius, too often tends to obstruct it. The pleasure of being caressed, distinguished, and admired, easily seduces the student from literary solitude. He is ready to follow the call that summons him to hear his own praise, and, perhaps, at once flatters his appetites with certainty of pleasure, and his ambition with hopes of patronage; pleasures which he conceives inexhaustible, and hopes which he has not yet learned to distrust.

These are evils, indeed, which are by no means to be imputed to nature, or to be considered as inseparable from an early display of uncommon abilities, but may be certainly escaped by prudence and resolution, and are therefore rather accounted as consolations to those who are less liberally endowed, than as discouragements to such as are born with uncommon qualities. Beauty is well known to draw after it the persecutions of impertinence, to incite the artifices of envy, and to raise the flames of unlawful love; yet among the ladies whom prudence or modesty have made most famous, who ever complained of the inconveniencies or the dangers of an amiable form? or who would have purchased safety by the loss of beauty?

Neither grace of person, nor vigour of understanding, are to be regarded otherwise than as blessings, as means of happiness, indulged by the supreme benefactor; but the advantages of either, may be lost by too much eagerness to obtain them. A thousand beauties in their first blossom, by an im-

prudent exposure to the open world, have suddenly withered at the blast of infamy; and Men who might have subjected new regions to the empire of learning, have been lured by the praise of their first productions from academical retirement, and wasted their days in vice and dependance. The virgin who too soon aspires to celebrity and conquest, perishes by childish vanity, ignorant credulity, or harmless indiscretion. The genius who catches at laurels and presumes before his time, mocks the hopes that he had excited, and loses those years which might have been most usefully employed; the years of youth, of spirit, and vivacity.

It is one of the innumerable absurdities of pride, that we are never more impatient of direction, than in that part of life when we need it most; we are in haste to meet enemies whom we have not strength to overcome; and to undertake tasks which we cannot perform; and as he that once miscarries, does not easily gain attention to another attempt, an ineffectual struggle to fame, is often followed by perpetual obscurity.

After this, at the request of the company, HILARIO read,

The LIBERTINE, No. III.

I Have often, with a good deal of concern, reflected on the unhappy situation of the women of the town; and shed many a silent tear when I have beheld those gawdy wretches glittering in misery, and splendidly unfortunate.

The

The men who ruin'd them ever appear'd to me as deserving the utmost hate, and reserv'd for the severest misfortunes: for what can their hard hearts expect, who for one transient moment of joy, will abandon a poor creature to infamy and contempt, misery and eternal perdition. A tender soul cannot stir to any part of this populous city, without feeling a stab on account of this undone train of women. Go to the Play-houses and there they have their peculiar boxes, where they are expos'd to sale, and prostituted to any man's appetite for a paltry præmium; which is soon expended in folly, extravagance, and impositions, and tho' gallants are ever found, want is continually haunting them. Can we not be mov'd to see our fellow creatures so expos'd? the fair ones surely must behold frequently the fairest of 'em lost to virtue, sunk in impudence, and given over to the practice of vice, and the slavery of lust. I have often wonder'd with myself whether any of these creatures reflect at all, and frequently (which perhaps many of my joyous associates may laugh at) gone into their company with no other intention than to hear the story of their lives, and their reflections on their own situations; and I must own, after I had a little still'd their loquacious flights and gigling impertinence, never met with one, who conceiv'd herself any other than the most miserable of all beings: and surely with great justice. Let the gayer of 'em speak, the most noted of the kind ones, the *Fannys*, the *Lucys*, the *Charlottes*, let 'em ask their own hearts, and confess the Serpent that stings there. But what must be the sensations and reflections of one who is reduc'd so low as to attend for a price on every man's call at a tavern? Let us suppose such a lady now dress'd with all her art, and clos'd in her chair on her journey to that scene of dalliance the *Bedford-arms*. "Whither may she well begin, and for what, and to whom, am I going? To be a prostitute to a man I know not, nor perhaps ever saw. To submit to his lust, and be a slave to his brutal passion. How he may use me I know not; perhaps and (that most probably) with cruelty and severity, while I must lay aside all the virtues that become my sex, and be a vile profligate with or without inclination to procure a shameful guinea. By this, it may happen, I injure some poor wife, who doats on this man by whom I am to be enjoy'd. Perhaps I may injure him. But whom do I injure of much greater importance than these? Is there not a God, and delights not he in virtue? and must I continue in this constant course of sinning, and run headlong into bottomless ruin without remorse, and without amendment? Curse on the hour I was born, curse on the wretch that ruin'd me, curse on myself, and on all who enjoy me." How pungent must such thoughts (if any such arise) be to the heart that feels them: and yet how seldom do we find any retrieve and alter their conduct? how seldom do we hear of any of these prodigals returning? wretched as they have liv'd, they die, and howl out their last breath amidst want and sickness,

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ness, rags and horror, tortures of body and agonies of mind. Many have been the reasons assign'd why these poor creatures never do reform: with some, doubtless, it proceeds from fatal choice and evil custom: with others, from a shame and contempt of themselves: with others, from the many miseries their situations involve them in; and with others, from an incapacity of meeting with any encouragement in other parts of life, for they are branded with infamy, and scoff'd at as they pass. The distress of so many fellow creatures ought to induce every humane mind to consult all in his power, towards the solicitating their forlorn situation; and I cannot help thinking the author of the pamphlet call'd *The Vices of London and Westminster*, deserves no small praises for his excellent proposals to relieve these unhappy women. "He thinks it wou'd be an act of great benevolence, if among the many noble charities establish'd in this metropolis, some foundation were made for the support of repentant prostitutes, who might be employ'd to publick advantage in a manufacture of *Dresden* work, and after a probation of some years recover their character." I might dissent very largely on this head, but all I can say is already said in that excellent paper the *Rambler*, No. 107. with which I shall beg leave to conclude.

Mr. Rambler,

I Was seized this morning with an unusual pensiveness, and finding that books only served to heighten it, took a ramble into the fields, in hope of relief and invigoration

from the keenness of the air, and brightness of the sun.

As I wandered, wrapped up in thought, my eyes were struck with the hospital for the reception of deserted infants, which I surveyed with pleasure, 'till, by a natural train of sentiment, I began to reflect on the fate of the mothers; for to what shelter can they fly? only to the arms of their betrayer, which perhaps are now no longer open to receive them; and then how quick must be the transition from deluded virtue to shameless guilt, and from shameless guilt to hopeless wretchedness!

The anguish that I felt left me no rest 'till I had, by your means, address'd myself to the publick on behalf of those forlorn creatures, the women of the town; whose misery here might surely induce us to endeavour, at least, their preservation from eternal punishment.

These were all once, if not virtuous, at least innocent, and might still have continued blameless and easy, but for the arts and insinuations of those whose rank, fortune, or education, furnished them with means to corrupt or to delude them. Let the libertine reflect a moment on the situation of that woman, who being forsaken by her corruptor, is reduced to the necessity of turning prostitute for bread, and judge of the enormity of his guilt by the misery which it produces.

It cannot be doubted but that numbers follow this dreadful course of life, with shame, horror, and regret; but, where can they hope for refuge? "*The world is not their friend, nor the world's law.*" Their sighs, and tears, and groans, are criminal in the eyes of their

tyrants, the bully and the bawd, who fatten on their misery, and threaten them with want or a goal, if they shew the least design of escaping from their bondage.

"To wipe the tears from off all their faces" is a task too hard for mortals; but to alleviate the misfortunes of others is often within the most limited power; yet the opportunities, which every day affords, of relieving the most wretched of human beings are overlooked and neglected with equal disregard of policy and goodness.

There are places, indeed, set apart, to which these unhappy creatures may resort when the diseases of incontinence seize upon them; but, if they obtain a cure, to what are they reduced? either to return with the small remains of beauty to their former guilt, or perish in the streets with complicated want.

How frequently have the gay and thoughtless, in their evening frolics, seen a band of these miserable females, covered with rags, shivering with cold, and pining with hunger; and, without pitying their calamities, or reflecting upon the cruelty of those who, perhaps, first seduced them by caresses of fondness, or magnificence of promises, go on to reduce others to the same wretchedness by the same means!

To stop the increase of this deplorable multitude, is undoubtedly the first and most pressing consideration. To prevent evil is the great end of government, the end for which vigilance and severity are properly employed; but surely those whom passion or interest have already depraved, have

some claim to compassion, from being equally frail and fallible with themselves. Nor will they long groan in their present afflictions, if all those were to contribute to their relief, that owe their exemption from the same distress to some other cause, than their wisdom and their virtue.

I am, &c.

AMICUS.

HILARIO, then turning the discourse, acquainted the company, that he had in his hand one canto of a poem on *Education*, just published by Mr. West, and wrote in the manner and style of *Spenser*, who seems, proceeded he, to be as much this author's favorite, among the moderns, as *Pindar* is among the antients; he having imitated him before in a poem on the *Abuse of Travelling*, inserted in *Dodley's* collection. For my part, gentlemen, I cannot see why the noble rights of *Spencer's* allegorical genius may not be copy'd by a modern without the affectation of his stanza and style, one of which costs the author as much pains to write, as the other does a common reader to understand. *Virgil* would never have been caressed in the court of *Augustus*, had he adopted the obsolete style of *Ennius*. He gathered gold, 'tis true, from his dunghill, but then he rejected the dung. In short, these antiquated phrases seem to sit as awkwardly on a modern poem, as the fardingle would on a modern beauty.

As I have read this performance with some attention, I will endeavour to give you an abstract of it, intermixing a few quotations that will enable you to judge of its merits.

sits. This canto is inscribed to lady *Langham*, who, it seems, had the care of the author's education in his orphan years. This introduction consists of five stanzas, and contrary to the practice of most other writers, the last introductory stanza contains the moral of the succeeding work, viz.

That all the pious duties which we owe

Our parents, friends, our country and our God;

The seeds of ev'ry virtue here below,
From discipline alone and early culture grow.

Surely, interrupted *POLITIAN*, this is much too strong; for if history may be rely'd on, there are many unciviliz'd nations, that have high (tho' in some respects, mistaken) notions of *all* these duties; and, indeed, act up to *some* of them, in such a manner as, notwithstanding all our boasted refinements, would be very well worthy of our imitation. I beg pardon for this interruption.—Pray Sir, proceed.

The poem, resum'd *HILARIO*, begins with relating the domestick virtues of the fairy knight and his wedded matron, who, being blest with a numerous progeny, intrust their care to a *Palmer sage*, who appears to be Mr. *Locke*, being characteriz'd from his works. He accordingly undertakes to accompany the knight and his heir in their journey to the retreat of *Paradisa*, the goddess of *Education*. The first object that attracts their notice on setting out, is a Plain extremely capable of culture and improvement, but overgrown with briars, and running to decay. Hard by, is a river stained with the blood of

infants, and o'er shadow'd and empoison'd by a birchen grove. In the center of the valley is a mountain, in humble resemblance of *Parnassus*, and in the grove sat nine mimic muses, who biggotted to the *Greeks* and *Romans*

Affected wisdom's antiquated dress,
And usages by time cast far behind.

Why, cry'd Sir *LIONEL*, by your account, *HILARIO*, this should have been the author's own motto.

HILARIO smil'd and proceeded. Several streams ran thro' the valley, whose banks were crowded by striplings, dragg'd thither by their nurses, guardians, or parents. They were plung'd into the flood by *Fear* and *Pain*, where some were dash'd against the rocks, some embur'd in the mud, and others led over the crags by hireling guides, a very few, by their native vigor, escaping the waves, and attaining the true *Parnassus*.——The knight, travelling from hence, is stop't and assaulted by the giant *Custom*, who requires from him obedience to his universal sway, and lays violent hands on his fairy son. The hero, upon this furiously attacks him; but after long combat, finding it impossible to subdue him, he retires and pursues his journey thro' the giants dominions, the luxury of which is well portray'd in the following stanzas.

LVII.

In village, city, castle, bow' and hall,
Each sex, each age, each order and degree,
To vice and idle sport abandon'd all,
Kept one perpetual, gen'ral jubilee,
Ne suffer'd ought disturb their merry glee;
Ne sense of private loss, ne publick woe,
Restraint of laws, religion's drad decree,
Intestine desolation, foreign foes,
Nor heav'n's tempestuous threats, nor
earth's convulsive throws.

XXV.

Ev'n they to whom kind nature did accord
A form more delicate and purer mind,
Tho' the foul brothel and the wine-stain'd
board

Of beastly *Comus* loathing they declin'd ;
Yet their soft hearts to idle joys resign'd ;
Like painted insects thro' the summer air,
With random flight aye ranging unconfin'd,
And tasting ev'ry flow'r and blossom
fair,
Withouten any choice withouten any care.

There too was heard in every
hamlet

The merry voice of festival delight,
Saluting the return of morning bright ;
With matin revels by the mid-day sun,
Scarce ended ; and again with dewy night
In cover'd theatres or leafy bow'rs,
Off'ring her ev'ning vows to Pleasure's joy-
ous pow'rs.

Departing hence they arrived at
a hill with a grove at top

— Whose thick embow'ring shade,
Impervious to the sun's meridian flame,
Ev'n at mid-noon a dubious twilight made :
Like to that sober light, which disarray'd
Of all its gorgeous robe, with blunted beams
Thro' windows dim with holy acts por-
tray'd,
Along some cloister'd abbey faintly gleams,
Abstracting the rapt' thought from vain
earth-musing themes.

No bad paraphrase this of *Milton's*

— Story'd windows richly light,
Casting a dim religious light.

Here they discovered, in pen-
sive mood, that venerable matron,
Britannia, who complains, in pa-
thetick terms, of the degeneracy of
her sons, the prevalence of vice,
and total corruption of manners ;
and on the knight's expressing his
surprise how this can happen, as
she is now blessed with liberty,
wealth and peace, she beautifully
replies,

Peace, wealth and liberty, that noblest boon,
Are blessings only to the wise and good,
To weak and vicious minds their worth un-
known,
And thence abus'd, but serve to furnish
food

For riot and debauch, and fire the blood
With high spic'd luxury ; whence strife,
debate,

Ambition, envy, faction's vip'rous brood,
Contempt of order, manners profligate,
The symptoms of a foul, diseas'd, and bloated
state.

She exhorts them therefore to
use their utmost endeavours to op-
pose the encroachments of the
tyrant, Custom, but in particular

To you, ye noble, opulent and great !
With friendly voice I call and honest zeal ;
Upon your vital influences wait

The health and sickness of the common
weal ;

The maladies you cause yourselves must heal.
In vain to the unthinking, harden'd crowd
Will *Truth* and *Reason* make their just ap-
peal ;

In vain will *sacred Wisdom* cry aloud,
And *Justice* drench in vain her vengeful
sword in blood.

With you must reformation first take place ;
You are the head, the intellectual mind
Of this vast body politick, whose base
And vulgar Limbs, to drudgery consign'd,
All the rich stores of science have resign'd
To you, that by the craftsman's various
toil,

The sea-worn mariner and sweating hind,
In peace and affluence maintain'd the while
You, for yourselves and them may dress the
mental soil.

Bethink you then, my children, of the trust
In you repos'd ; ne let your heav'n-born
mind

Consume in pleasure or unactive rust,
But nobly rouse you to the task assign'd,
The godlike task, to teach and mend man-
kind ;

Learn that ye may instruct ; to virtue lead
Yourself the way, the herd will crowd
behind,
And gather precepts from each worthy deed :
Example is a lesson that all men may read.

Animated with these ideas the
matron rises, viewing, with trans-
port a monumental pile, on whose
basis she had reclin'd, which was
framed by magick to sympathize
with the fortune of her isle, and
grow with the growth of her sons.
There she surveys the venerable
statues of antient worthies, and
constraining the knight to make
some stay there, the canto con-
cludes

cludes with her explaining to his son the actions and lives of those sculptured heroes.

The author has, on this occasion, added a note, containing just encomiums on the compilers of *Biographia Britannica*, three volumes of which have now been published. Nor, (as he observes) can a better idea of it be given than in the following lines of *Virgil*.

*Hic manus ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pli vates, & Pbæbo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.*

Here Patriots live, who for their country's good,
In fighting fields were prodigal of blood :
Priests of unblemish'd lives here make abode,
And poet's worthy their inspiring God :
And searching wits, of more mechanick parts,
(arts.
Who grac'd their age with new-invented
Those who to worth their bounty did extend,
And those who knew that bounty to commend.

Dryden.

The company agreed in commending in general Mr. *Woff's* design, though Sir *LIONEL* justly remark'd, that they could not well form an opinion of it 'till he had compleated his plan, and publish'd his other canto. For my part, said *POLITIAN*, if I am not partial to my countrywoman, I can promise the company at least equal pleasure from the native wood-notes wild of *Molly Leapor*. She indeed seems to me a remarkable exception to Mr. *Woff's* position, being the daughter of a gardener at *Brackley in Northamptonshire*, and unassisted by art or culture, was indebted for most of her sentiments and poetry to the strength of her own genius, and the flights of her own imagination. Her chief, and indeed her only friend, whom

she calls *Artemisia*, assures us in an ingenious letter prefixt to this volume, that Mrs. *Leapor's* whole library consisted of about sixteen or seventeen single volumes, among which were part of Mr. *Pope's* works, *Dryden's* fables, some volumes of plays, &c. But to enable you to judge of her poetical talents, I will only read you two of her poems, the one of a serious, and the other of a humorous turn. The first is,

ON PATIENCE. To Stella.

STILL, *Stella*, still you sigh, and you complain ;
And mourn with real, or imagin'd pain :
But, *Stella*, say, shall things like you and me
Repine at nature's, and at God's decree ?
Whose goodness plac'd us in a quiet state,
Above the wretched, and below the great.
'But who are wretched ?'—Why, experience tells,
Our bliss or woe exists within ourselves.
Small comfort feels the discontented breast
From the gay splendor of the shining vest ;
While some, whose bodies lie expos'd to air,
Whose meals are slender, and whose feet are bare ;
Who want the needful aid of cloaths and fire ;
Yet sing in want, and laugh in rags and mire :
These, blest with ignorance and thoughtless ease,
(please
Small things content, and low-born trifles
Reflection ne'er disturbs their vulgar mirth ;
They view alike a burial, or a birth.
If these are happy from the want of thought,
Then *Stella's* wisdom is too dearly bought ;
If knowledge only serves to make her find
Those ills o'erlook'd by hundreds of her kind :
But gracious heaven by its law assign'd
More griefs and glories for the noble mind ;
Where awful reason gives a piercing ray,
And clears the spirit for a brighter day.
Those honest beams if we attempt to shun,
How shall we bear with an immortal sun ?
Then patience follows still to reason true ;
The saint's best virtue, and his comfort too ;
Who smooths the ills from which she can't defend ;
The sick-man's cordial, and the poor-man's friend.
This, *Stella*, this, will cheer the aching breast,
And slope our passage to the realms of rest.
This helps the good to look affliction thro',
Tho' friends forsake, and enemies pursue.

'Tis

'Tis this that makes the gentle bosom glow,
And rise superior thro' its weight of woe.
Let this, O *Stella*, cheer thy drooping soul,
While o'er thy Roofs the swelling tempests
roll.

The scatter'd griefs shall in their season fail,
And smiling fortune turn the shifting gale:
Far from thy head the banish'd storm
shall fly,

And thou rest happy in a fairer sky.

When *Stella's* spirit shall be taught to
know

Joy's proper medium, and to smile in woe;
When her still passions know their due
degree;

Then teach! O teach the happy art to me!
Me, who from thought to frolic fancy
skim, (whim;

Now wrapt in morals, and now lost in
While a strange group of mingled passions
sway,

That rule by changing, and by turns obey:
Yet, not abandon'd, I would do the best,
To aid the weakness of this changing breast,
And catch a thought, its errors to controul,
Before the woman rushes on my soul.

The other, which, as I told you
before, is of the humorous kind,
is the author's own picture. But
you should be inform'd, that in the
prefatory letter, a *caveat* is enter'd
against its being printed at all,
"Because, says the Writer, tho'
"she may be supposed to have
"made very free with herself, it
"may give the reader a worse idea
"of her Person than it deserved,
"which was very far from being
"shocking, though there was no-
"thing extraordinary in it." The
editor too acquaints us that it is a
Caricature. The poem was oc-
casioned by her happening to hear
that a gentleman who had seen
some of her Poems, wanted to
know what her person was.

CORYDON. PHILLARIO: Or, MIRA'S
Picture. A Pastoral.

W Ithin the bounds of yonder fruitful
plain
Liv'd Corydon, a harmless shepherd swain;
Whose care was chiefly to his flock confin'd,
Whose smiling features spoke a cheerful
mind.

Behind his dwelling stood a friendly hill;
Before it, pastures, and a purling rill.

From the great mart of business, and of
fame,

To this retreat, the gay *Phillario* came:
He came—But how he spent the ling'ring
hours,

Amid still meadows, and ambrosial bow'rs;
Whether he liv'd on blackberries and whey,
Or if he sigh'd for ombre and bohea;
Whether he thought a summer's day too
long;

To tell is not the purpose of my song:
'Tis their discourse alone that fills our tale.
Begin—One morning in a flow'ry vale,
This couple walk'd, to hear the linnet sing,
And share the beauties of the dawning spring:
Phillario thus—What nymph, O shepherd,
reigns

The rural toast of these delightful plains?
For much I fear th' *Arcadian* nymphs out-
shine

The shiv'ring beauties of this northern clime.
Cor. Young *Daphne* some, and some *Amynta*
praise;

Some doat on *Delia* for her graceful ease:
Some wond'ring swains bright *Cynthia's* eye
inspires;

Another *Claudia's* charming voice admires:
Some like no face, but *Phyllada's* the fair:
And some *Cymene's* with the raven hair.

Phil. But who is she that walks from
yonder hill,
With studious brows, and night-cap disha-
bille?

That looks a stranger to the beams of day;
And counts her steps, and mutters all the
way?

Cor. 'Tis *Mira*, daughter to a friend of
mine;

'Tis she that makes your what-d'ye-call—
your rhyme.

I own the girl is something out o'th' way:
But how d'ye like her? good *Phillario*, say!
Phil. Like her!—I'd rather beg the
friendly rains

To sweep that nuisance from the loaded
That— [plains.

Cor.—Hold, *Phillario*! she's a neighbour's
child;

'Tis true, her linen may be something soil'd

Phil. Her linen, *Corydon*!—herself you
mean.

Are such the Dryads of thy smiling plain?
Why, I could swear it, if it were no sin,
That you lean rook can shew a fairer skin.

Cor. What tho' some freckles in her face
appear?

That's only owing to the time o'th' year.
Her eyes are dim, you'll say: Why, that
is true:

I've heard the reason, and I'll tell it you,
By a rush-candle (as her Father says)
She sits whole ev'nings, reading wicked
plays. *Phil.*

Sonnet on the late Mrs. Leapor—Suspense, an Ode. 371

Phil. She read!—she'd better milk her
brindled cows:
I wish the candle does not singe her brows,
So like a dry furze-faggot; and, beside,
Not quite so even as a mouse's hide.
Cor. Come, come; you view her with
malicious eyes:

Her shape ———
Phil.—Where mountains upon mountains
rise!

And, as they fear'd some treachery at hand,
Behind her ears her list'ning shoulders stand.

Cor. But she has teeth——

Phil.—Conside'ring how they grow,
'Tis no great matter if she has or no:
They look'd decay'd with posset, and with
plumbs,

And seem prepar'd to quit her swelling
gums.

Cor. No more, my friend! for see, the
Sun grows high,

And I must send the weeders to my rye:
These spurious plants must from the-soil
be torn,

Left the rude brambles over-top the corn.

SONNET on the late Mrs. Leapor.

WHAT pity, *Mira*, that on rural
plains

From cities far remote thy tuneful tongue
In artless guise its dapper ditties sung,
Unheard, unheeded, save by *Brackley's*
swains;

Since now (ah me!) an early urn contains
That lyre dame nature's boon, which
thou among

The courtliest bards right deftly could't
have strung, (list'd strains.

With strength unknown to learning's po-

Thus of hy-tinctur'd hue the violet dwells
In some sequester'd vale, alone reveal'd

To ruddy milkmaids, yet no tulip shows
Such beautiful tints, and thro' the neigh-
b'ring field,

It scatters a perfume that ev'n excels

The boasted fragrance of the garden rose.

*SUSPENCE. An Ode, written
while waiting for the coming of a
Lady.*

SHall I write—or still tormented,
Musing set, or lonely stray?
Yonder sit—no, here contented
Let me scribble care away.

Poo 'tis idle—Gods, I'll to her,
Venus, Cupid aid! vain fool

What can they? Go softly woe her,
Plead, and mingle soul with soul.

Quick adown that walk I'll wander;
Something white; oh sure 'tis she!
Nothing—nothing—ah *Leander*
Doubts is death to *Hell's* Sea.
Watch! thou dotard time, move
faster—

But one hour,—I thought it four!
Dull Machine—unlike thy master,
Clicking even ever more!

All is hurry—Expectation,
Panting trembles in my breast:

Since I held her hand—vexation,
Thrice ten hundred minutes past!
Come my love, my charmer ease
me,—

Gentle genius wait her thoughts!
Will she come and kind release me

From my soul bewildering doubts?
Shall my hand her soft hand pressing,

Aid the pleadings of my heart?
Hold—hold—torture past expressing—

Sure—she cou'd not mock my
smart!
Oh 'tis mighty—that same reason,

Spark divine—lord man's proud
beast:
Love, his subject, rank in treason,

Hourly makes him quit the coast.
Little rebel, I'll subdue thee,

And thy dread companion doubt!
Nay my friend—! I'll still pursue thee—

Drive but drive that monster out!
Send him to his proper station

Lords, kings, ministers or court,
Where the fons of expectation,

Fall of place and promise short:
Send him to the bishop's palace,

Where the poor lean curate scouts:
Or to where, in suff'ring's callous,

Client nine years law-suit doubts:
Send him just where is your pleasure,

Admirals, generals, surgeons-hall:
Play house poets, sharks of trea-
sure,

E O Whites, or good Sir P*.

Vain alas my fond providing,
See ah see—he haunts me here:

And with sneers my cares deriding,
Points me to th' ideal fair:

Will she come?—I fly to meet her:
Hence, vain muse, your rymes I
throw:

She

372 *On receiving Kisses at Forfeits—On Miss P—*

She comes—'tis her—thanks, thanks
dear creature

Blank—false she's false—yet—
sure she's true ! 1749.

On receiving some Kisses at Forfeits.

HENCE to phyfic's meagre crew
Happy mortals bid adieu—
Bid the leaches be at peace,
Med'cines and proscription's cease :
Laugh at death—for lo—I bring
Sure protection from his sting :
Happy mortals I have found
Panacea for each Wound :
Fear not fear not pain or dying,
Delia's relief supplying :

Bid her, if with grief oppress'd,
Sickness revels in your breast,
Or desire, if breath shou'd cease,
And your wounded heart find peace :
Oh request the fair to give
Balmy kisses four times five :
Such on me as she bestow'd
Such as made me half a God !

But remember that with you
Self same method she pursue,
Just the same the method be
As her lips pursued with me.
Be the first reluctant pay'd,
Short and trembling half afraid ;
Little interval, and then
Sighing soft and slow again :
But the third physicians rue,
Half the work the third will do :
Introduc'd with tender sigh,
Melting, swimming, dying eye :
Long oh long in busy pleasure
Soft the lips must toy together,
While the balmy Med'cine thrills,
And each nerve with rapture fills :
Fourth and fifth, the rest excellent,
On the lips will long be dwelling,
There to languish long they love,
While their emissaries rove,
Joy and bliss, the body over,
And each secret sore discover.

These no sooner are espied
Than all intervals denied,
Quick oh quick the rest pursue
Ten straight follow, two by two,
Nimble thro' the soul they glide,
By love, by bliss, and transport plied :

The feeble soul; recall'd in vain;
Yields to delicious death again.

Now be tried each utmost art
To perform the dangerous part,
To restore the hearts wild roving—
That alas ye lovers rue,
That e'en *Delia's* self can't do !

But behold that look divine
Eyes that softly sleepy shine,
View that cheek, whose damask dies
Not *his* gayest tinct outvies,
And the breasts so wanton heaving
All the man of sense bereaving,
Where 'twou'd paradise excell
Lost in amorous bliss to dwell :—
Thus prepar'd to strew her sweets,
When her kisses she repeats,
Say oh say, poor *Cynic* train,
What dead man but must live again ?
And say, with me, ye friends of love
With me—so blest the truth to prove,
With me who all in vain shou'd strive,
To paint the last best melting sigh,
With me who now with wonder feel
Thro' every limb past rapture's thrill,
Must not each mortal blest as I,
Like me yield, languish, melt and
die ? *March. 1750.*

On Miss P—

(From the Gentleman's Magazine.)

THAT *Bell's* an angel all confess

An angel I agree her,
That she's a devil's prov'd by this,
She tempts all men that see her,
No wonder then our hearts we find
Subdu'd, do all we can,
Since heav'n and hell are both combin'd
Against poor mortal man. M.

ANOTHER. *By the Same.*

Little *Cupid* perceiving our modern beaux hearts
Were proof to the sharpest and best
of his darts,
His pow'r to maintain the young
urchin grown cunning
Has laid down his bow and now
conquers by gunning.

The

* *The HISTORY of our own Times.*

Nantes, *March 11.* We are in the utmost consternation upon account of the damages done here and in our neighbourhood by a violent hurricane: it began at the south-west on the 7th of *March*, in the night, and at three o'clock next morning turned to the north-west, accompanied with thunder and lightning, and such terrible noises both at sea and land as seemed to proceed from an earthquake. We hear of a great deal of mischief from the country, such as the overflowing of rivers, tearing up trees by the roots, and overthrowing of houses; but the greatest damage that happened was in the road of *Paimboeuf*, where, of seventy ships, there were only four that rode it out. It is said that 800 sailors were drowned at *Paimboeuf*; the first chamber of insurance loses 1,200,000 livres in consequence of this storm, and the whole loss to the town of *Nantes* is computed at ten millions of livres.

We learn from *Gibraltar*, that a treaty of peace has been signed between the *States-General* and the emperor of *Morocco*, to the mutual satisfaction of both parties.

By advices from *Jamaica* it appears, that a Spanish guarda-costa took a sloop of that island commanded by captain William Finks, laden with mohogony, between the islands of *Jamaica* and *Cuba*; the Spaniards proceeded to plunder the vessel and strip the seamen, and afterwards carried him and his ship into the *Havana*, where they landed the cargo and imprisoned him and his men; they afterwards obliged the crew to work on the fortifications, and beat them severely when they were not able to go through the task that was set them; and his vessel being condemned, as he was told, he could not procure a copy of the condemnation,

only they told him the ship was condemned on suspicion of his being a contraband dealer, tho' he never came within seven leagues of their coast. The captain also made oath that he saw the Spanish guarda-costa take another English vessel at the same time he was taken. This information was given in upon oath before a magistrate, at *Kingston* in *Jamaica*, 11 Dec 1750.

March 20. About ten o'clock this night departed this life at Leicester-house, to the unspeakable grief of the whole nation, the most illustrious prince *Frederic-Lewis* (eldest son of our most gracious sovereign) prince of Great-Britain, electoral prince of Brunswick-Lunenburg, prince of Wales, duke of Cornwall and Rothsay, duke of Edinburgh, marquis of the isle of Ely, earl of Chester, Carrick and Eltham, viscount of Launceston, baron of Rensfrew and Snawdon, lord of the isles, steward of Scotland, knight of the most noble order of the garter, one of his majesty's privy-council, chancellor of the university at Dublin, fellow of the royal society, first commissioner for building the royal hospital at Greenwich, and governor of the British white herring-fishery, &c.

This excellent prince was born Jan. 20, 1706-7, and on April 27, 1736, married the princess *Augusta* of Saxe-Gotha, by whom his royal highness has left issue five sons and three daughters, viz. princess *Augusta*, born July 31, 1737; prince *George*, born May 24, 1738, now heir apparent to the crown of these realms; prince *Edward-Augustus*, born March 14, 1738-9; princess *Elizabeth Caroline*, born Dec. 30, 1740; prince *William-Henry*, born Nov. 14, 1743; prince *Henry-Frederick*, born October 27, 1745; princess *Louisa-Ann*, born March 8,

3 B

1743-9;

* We are obliged to leave out most of the History of our own Times, to favour our Readers with a full account of the Prince, &c.; but will insert it next month.

1748-9; prince Frederick-William, born May 13, 1750; and her royal-highness is now big with child.

The form of prayer for the royal family upon the death of his royal highness, was settled as follows, viz. *for their royal highnesses the princesses of Wales, the duke, the princesses, the issue of the prince and princess of Wales, and all the royal family.*

March 23. The king's answer to the Commons address, presented to him on Friday last, to condole with his majesty on the melancholy occasion of the death of the prince of Wales.

'That he thanks this house very kindly for their address; that the affectionate concern which this house has expressed for the great loss which has happened in his family, is very acceptable to his majesty; and that he receives with the utmost satisfaction, the fresh and hearty assurances of their zeal and regard, as his majesty cannot but have from thence the firmest reliance on their future supporting of his government, and of the protestant succession in his house.'

On Wednesday the 23d of March, the house of lords met at Westminster, when they agreed on an address of condolance to be presented to his majesty on account of the death of his royal highness the prince of Wales. To which his majesty was pleased to return the following answer.

That his majesty thanks the house of lords for the concern and affection which they have expressed upon the late melancholy occasion. His majesty entirely depends upon the continuance of their duty and affection to him, and upon their future support of his government and family.

March 31. On Sunday in the evening his majesty came in private to the apartments of the princesses of

Wales, at Leicester house, where he received her and the young princesses and princesses with the most paternal tenderness; and, after staying upwards of two hours, returned in private to St. James's.

Paul Tierney being convicted at Maidstone last assizes of betraying six seamen into the French service, it appeared on his trial that the six English sailors whom he had trappaned abroad, under pretence they should be sailors in the French East-India company's service, at large wages, were kept upwards of five months in a dungeon, upon only bread and water, at Dunkirk, to oblige them to take on as soldiers; but he is relieved till May next.

The right rev. Dr. Chandler, late lord bishop of Durham, hath left the interest of 3000*l.* for the relief of widows and orphans of poor clergymen within the diocese of Durham, besides several other charitable legacies.

Lord-Chamberlain's Office, 23 March, 1750-51.

Orders for the court's going into mourning on Sunday the 31st instant, for his late royal highness the prince of Wales, viz. the ladies to wear black bombazine, plain muslin or long-lawn, crape hoods, shamey shoes and gloves, and crape fans.

Undressed, Lark Norwich crape.

The men to wear black cloth without buttons on the sleeves or pockets, plain muslin or long-lawn cravats and weepers, shamey shoes and gloves, crape hatbands, and black swords and buckles.

Undressed, Dark grey frocks.

The Lord-Marshal's order for a general mourning for his late royal highness Frederick prince of Wales.

In pursuance of an order of council, dated the 22d day of March, 1750-1, These are to give publick notice that it is expected, that all persons,

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persons, upon the present Occasion of the death of his late royal highness Frederick prince of Wales, do put themselves into the deepest mourning (long cloaks only excepted) the said mourning to begin upon Sunday the 31st of March.

On March the 24th, by order of the lord-chamberlain, a notice was fixed up in the hall at St. James's, and another in the hall of Leicester-house, acquainting the nobility, gentry, &c. that the time fixed for deep mourning will end on Sunday the 30th of June next; and that on Sunday the 7th of July, will commence the second mourning, and to end on Sunday the 6th of October.

His royal highness's body was embalmed on Saturday, and his bowels were put into an urn.

His majesty has given orders that the funeral of the prince of Wales shall be at his expence.

The opinion of the physicians and surgeons concerning the distemper which occasioned the death of his late royal highness the prince of Wales

March 28. Upon opening the body of his royal highness, we found all the parts in the lower belly, or abdomen found.

The cavity of the thorax was naturally contracted and narrow.

The lungs on the left side were perfectly found and without any adhesion to the surrounding parts; the heart and pericardium without distemper.

On the right side, upon raising the ribs, we found a cyste or bag, situated between the outer surface of the lungs and the ribs, which contained half a pint of very fetid matter. This cyste was about six inches long and four in breadth, extending nearly from the third rib downward to the seventh. The coats of this cyste were near a quarter of an inch thick, and strong. This was not a new distemper, but most certainly have been growing there some considerable time.

The lungs on this side adhered strongly to the pericardium, and these adhering parts had fresh marks of inflammation, with small quantities of matter lately formed in several cellular interstices.

Between the lower surface of the lungs and the diaphragm we found near a quarter of a pint of matter, which was apparently newly made.

The lower surface of the lungs and diaphragm adhered strongly where the matter mentioned did not prevent it.

In the back part of this side of the breast, there was above a pint of thin, serous fluid.

The lobes of the lungs on this side were not in a perfect state, but had several schirrous tubercles dispersed throughout their substance.

The matter contained between the lungs, pericardium and diaphragm, had broke a communication with the substance of the lungs.

April 9. A committee of the house of commons have order'd the overseers of the poor for the parishes of St. Andrew Holborn, St. George the Martyr Queen-square, St. Giles's in the Fields, St. George Bloomsbury, and several others, to deliver in an account of all the moneys collected by them for the relief of the poor since the year 1747; how the said money has been applied, and to what particular uses: whereby it is hoped the iniquitous practices, exercised in a certain parish workhouse, will be laid open, and those grievances redressed and prevented for the future.

Frederick late king of Sweden, and Landgrave of Hesse Cassel, eldest son of Charles Landgrave of Hesse Cassel, and Mary-Amelia, sister of Cassimir, duke of Courland, was born in 1676, and in 1699, married Louisa-Dorothy-Sophia, daughter of Frederick III. king of Prussia, who dying without issue in December 1705, he married the princess Eleonora, youngest daughter

of Charles II. late king of Sweden, who on her brother Charles XII. being killed before Frederickshall in Norway December 21, 1718. was elected by the states queen of Sweden, on condition of restoring them their ancient rights and liberties; and she resigning the crown in favour of her consort in 1720, he was elected king of Sweden, and crown'd May 3, 1721, on the like conditions agreed to by the queen, of lodging both the legislative and executive power in the states, and leaving the prince little more than the name of king. He succeeded his father in the Landgravate of Hesse Cassel in 1729, and his consort, queen Eleonora died without issue in 1741. The princess Hedwig-Sophia, eldest sister of Charles XII. married Frederick duke of Holstein-Gottorp, by whom she had issue Charles Frederick, born April 29, 1700. He married Anne Petrowna, eldest daughter of the Czar Peter the great, by his second wife Catherine, by whom he had issue Charles-Peter Ulrick, born February 21 1727, who consequently was heir to the crown of Sweden, and so declared by the states on his father's death. But the Czarina Elizabeth, the reigning empress of Russia, having declared him her successor to that throne, he renounced his claim to Sweden, and the states declared his uncle Adolphus-Frederick, duke of Holstein-Eutin, and bishop of Lubeck, successor to the throne of Sweden, he was born March 14, 1710; and married to the princess Ulrica of Prussia, by whom he has one son. The prince successor was, on the 26th past, soon after the late king's death, proclaimed king of Sweden. As Landgrave of Hesse, the late king of Sweden is succeeded by his brother, prince William, who was born March 10, 1681-2; and married the princess Dorothy-Wilhelmina of Sax Zeitz,

by whom he had issue prince-Frederick, born August 2, 1720, and the princess Mary born June 23, 1721. The prince married the princess Mary, fourth daughter of his present majesty king George II. in 1740, by whom he had issue, 1. a prince born in December 1741, who died in June 1742; 2. prince Charles born May 23, 1748; 3. Frederic Adolphus born in July 1750.

It has been long expected that, on the death of the king of Sweden, a war wou'd break out in the North, and even before his death we see vast preparations were making not only there, but on every side for a general war. The Russians and the empress queen were assembling their forces on one hand, and the Prussians, Swedes, Danes, French; and Turks on the other, before we heard of that event; the German princes appear pretty equally divided, but the Dutch having lately concluded a treaty of commerce with the French, will probably stand neuter in case of a war. Hanover, by virtue of its alliances, probably may be obliged to declare for the two empresses, and it is well if this does not draw Great Britain into the quarrel, but what this quarrel is, that endangered the setting all Europe in a flame, is not easy to apprehend, unless it be the jealousies which the Imperial and Prussian courts entertain of each other, and the practices which the Czarina suspects the French and Prussians are engaged into, bring about a revolution in the Russian empire. The French and the Prussians are equally concerned to depress the house of Austria, or at least to prevent its becoming very powerful. The French for many years have been fomenting divisions among the German princes, dreading nothing more than to see the empire united under one head, and in a capacity to defeat the ambitious views they have long

long entertained. And the king of Prussia leaves no stone unturned to secure his possessions of the rich province of Silesia, which he surpris'd and took from the Empress queen, at a time when he was at peace with her, and pretended to defend her territories which he had guaranted the possession off to her. As to the

Danes and Swedes, it is evident the French have purchased those powers as they have several of the German princes, and have succeeded probably in their project of bringing the Turks into their measures, and prevailed on them to attack both empires when ever the war shall commence between the christian powers.

A CEREMONIAL of the private Interment of his late Royal Highness FREDERICK Prince of WALES, April 13th. 1751.

K NIGHT marshal's men, with black staves, two and two. Gentlemen servants to his royal highness, two and two, viz.

Pages of the presence.

Pages of the back stairs, two and two.

Gentlemen ushers, quarter waiters, two and two.

Pages of honour.

Gentlemen ushers daily waiters.

Physicians, Dr. *Wilmot*, and Dr. *Lee*, who attended the prince.

Household chaplains.

Clerk of the closet, revd. Dr. *Ayscough*.

Equerries, two and two.

Clerks of the household or greencloth, *James Douglas*, Esq; and Sir *John Cust*, bart.

Master of the household, *lord Gage*.

Solicitor general, auditor, and attorney general. *Paul Jodrell*, Esq; *Charles Montagu*, Esq; Hon. *Henry Bathurst*.

Secretary, *Henry Drax*, Esq;

Comptroller and treasurer to his royal highness, *Robert Nugent*, Esq; and the Earl of *Scarborough*, with their white staves.

Steward and chamberlain to his royal highness, with their white staves.

Chancellor to his royal highness, Sir *Thomas Bootle*.

An officer of arms.

The master of the horse to his royal highness, Earl of *Middlesex*.

Clarencieux king of arms, *Stephen Martin Leake*, Esq;

A gentleman usher. bearing the coronet upon a black velvet cushion. A gentleman usher.

Supporters of the pall,

Three earls.

earl of *Portmore*,

— *Fitzwilliam*,

— *Bristol*,

The BODY.

Covered with a black velvet pall, adorned with eight escutcheons, and under a canopy of black velvet, borne by eight of his royal highness's gentlemen.

Supporters of the pall,

Three earls.

earl of *Macclesfield*,

— *Stanhope*,

— *Jersey*.

A gentleman usher

Garber king of arms,

John Anstis, Esq;

A gentleman usher.

Supporter to the chief

The chief mourner,

Supporter to the chief

mourner, duke of *Rutland*.

duke of *Somerset*.

mourner, d. of *Devonshire*.

His train borne by a baronet, Sir *Thomas Robinson*.

Ten marquisses or earls assistants to the chief mourner.

The gentlemen usher of his royal highness's privy chamber, *Edmund Bramson*, Esq;

The

The groom of the stole to his royal highness, duke of *Cambridge*.

The lords of the bed-chamber to his royal highness.

Lord North and Guildford, duke of *Queensbury*, earl *Inchiquin*, earl of *Essex*, lord Robert Sutton, earl *Bute*. Two and two.

The master of the robes to his royal highness, *John Seaton*, Esq;

The grooms of the bed-chamber to his royal highness.

John Evelyn, Esq; *Samuel Masham*, Esq; *Thomas Bloodworth*, Esq; Sir *Edmund Thomas*, *Daniel Boone*, Esq; *William Breton*, Esq; *Martin Madden*, Esq; *William Trevanion*, Esq; Col. *Powlet*. Two and two.

Yeomen of the guard to close the procession.

Note, Lords, lords sons, and privy counsellors, were marshalled by officers of arms, according to their respective ranks and degrees.

The procession began from the prince's chamber, through the old Palace-yard to the south-east door of *Westminster* abbey, and being entered the church, pass'd up directly to the steps leading to *Henry* the seventh's chapel.

At the entrance within the church, the dean and prebendaries, attended by the choir, receiv'd the body, and fell into the procession just before the officer of arms, who preceded the master of the horse, and so proceeded into king *Henry* the seventh's chapel, where the body was deposited on tressels, the coronet and cushion being laid at the head, and the canopy held over it: The supporters of the pall standing by it, the chief mourner and his two supporters seated in chairs placed for them at the head of the corps, the lords assistance, master of the horse, groom of the stole, and lords of the bed-chamber on both sides, the four white staff officers standing at the feet, the others seated themselves in the stalls on each side of the choir.

That part of the service before the interment, being read by the bishop of *Rockester*, dean of *Westminster*, the corps was carried to the vault preceded by the white staff officers; the master of the horse, chief mourner, his supporters, and the assistances following, garter going before them, placed themselves near the vault.

The corps being interred, the dean of *Westminster* went on with the office of burial, which ended, garter king at arms proclaimed the stile of his royal highness, and the white staff officers broke their staves, and threw them into the vault.

BIRTHS, DEATHS, and PREFERMENTS.

March 15, The right hon. lady Elizabeth Worsley, eldest daughter of the right hon. the earl of Orkney was delivered of a son.

From Vienna we have advice, that on March 10, N. S. her imperial majesty was happily delivered of a princess.

18, Died the right hon. the earl of Coventry, viscount Deerhurst, and one of his majesty's privy council. He is succeeded in title and estate by his eldest son, the right hon. George William, viscount Deerhurst.

22, The lady of the right hon. the earl of Dysart was delivered of a son.

22, Died the right hon. Baptist Noel earl of Gainsborough, who is succeeded by his eldest son lord viscount Campden, now earl of Gainsborough. — With all the qualities and qualifications requisite to adorn and furnish a public Station: With knowledge, elegance, virtue, and honour, he enjoyed, and enobled a private one. Generous to the poor, kind to his dependants, and affable to all with

With sincerity he loved his friends; without ambition he served his country. What he was—how amiable! as a brother, father, and husband, with the deepest sorrow is felt, and will be remembered; but cannot be described.

Last week died at Bath, lieutenant-general Flemming, colonel of a regiment of foot at Gibraltar.

Lord Robert Manners is made colonel of the regiment of foot late under the command of major general Fleming, deceased.

25, Died Valens Comyn, Esq; member of parliament for Hindon in Wiltshire.

Died Mr. Merrirey many years an officer in the navy, and was at most of the sieges in West Indies during the late wars. By his will he ordered that his body should be put into a leaden coffin, which should be soldered down, and then be buried in the Goodwin Sands in the Downs, which was done, pursuant to his order, on Sunday the 31st of March.

Lady Grace Montgomery, sister to the earl of Eglington, married to — Boyde, Esq; cornet in general Bland's regiment of horse.

Dublin, March 26, Last Tuesday died the right hon. Nicholas Netterville of Douth, created viscount Netterville of Douth in the county of Meath.

Sir George Beaumont, of Dunmow in Essex, bart. was married to miss Howland, niece to Mr. Edward Coldham of St. John's street.

John Shaw, Esq; of Cheshunt in Hertfordshire, was married to miss Meliora Huxley, daughter and coheirs of the late Thomas Huxley, Esq;

Robert Ball, Esq; of Stone-house in Gloucestershire, married to miss Dickenson, daughter of Mark Dickenson, Esq;

30, Yesterday died Mr. Thomas Coram, who by his sole Application, obtained the royal charter for the Foundling-hospital, and the bounty on naval stores imported from the British plantations; and at the time of his death had made a considerable progress in a scheme for uniting the Indians in North America more closely to the British interest, by an establishment for the education of Indian girls. And on the 3d instant was interred pursuant to his desire in the vault, under the chapel of the Foundling hospital.

Died Francis Whitehead, Esq; knight of the shire in the present parliament for Hampshire.

The right hon. the earl of Powis was married to miss Barbara Herbert, daughter of the late hon. Edward Herbert, Esq;

31, The right hon. Robert Walpole, earl of Orford, viscount Walpole, auditor of the exchequer, lord lieutenant and custos rotulorum of Devonshire, and keeper of Richmond-park, &c.

April 6, Very lately died in the South of France, the right hon. William earl of Sutherland.

Books published in March and April.

Miscellaneous.
THE siege of Calais, a novel, translated from the French, 12mo. 3s. few'd. *Wilson.*

A dissertation on the Hebrew vowel points; shewing that they are an essential part of the language. By P. Whitfield, 4to. 5s. few'd. *Fairant.*

An apology for Mr. Lander, in a letter to the archbishop of Canterbury, 6d. *Ozins.*

England's gazetter; or a description of all the cities, towns and villages of this kingdom, 3 vols 12mo. 9s. *Knapton.*

An account of Mr. Mampferdt, the surprising centaur, 6d. *Cooper.*—Contains a short narrative of the Centaur's birth, adventures and peculiarities, with an answer to some objections against shewing him in publick, and is not destitute of humour or moral.

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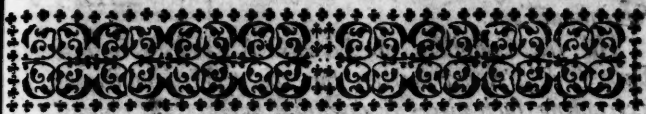
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